VAGARIES AND VERITIES

WILLIAM B. RILEY.

Central BAPTIST
THEOLOGICAL SEMINARY
presented by

J. B. CALVERT

KANSAS CITY, KANSAS

To John B. Calvert.
with compliments of the author

WW 10
R45

252.
R.451

The Blood

P. J. LIBRARY
K. C. K.
BAPTIST SEMINARY

252

VAGARIES AND VERITIES

OR

Sunday Nights in Soul-Winning.

BY

William B. Riley,

Pastor of First Baptist Church,
Minneapolis.

Author of "The Seven Churches of Asia," "Fads and Fanaticisms," "The Gospel in Jonah," etc.

Sermons
Title
10156

"This, I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts, 24:14.

Minneapolis:
Hall, Black & Co., Printers.
1903.

LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

Copyright, 1903,
by W. B. Riley.

All rights reserved.

252.06
R573

Contents.

Page

I. Atheism: or, The Fool's Material Philosophy 9

II. Anarchism: or, Defiance of Constituted Authority 21

III. Agnosticism: or, The Knowing Man's Negations 35

IV. Liberalism: or, The Speculations of the Uninspired 46

V. Mammonism: or, The Mad Race for Money 61

VI. Formalism: or The Church's Friendly Foe 74

VII. Supernaturalism: or, The Miracle Ancient and Modern 91

VIII. Eddyism: or, Science and Health vs. the Scripture 108

IX. Dowieism: or, Divine Healing and Doing Business 127

X. Simpsonism: or The Four-Fold Gospel.. 144

XI. Keswickism: or, Sanctity the Secret of Success 159

XII. Perfectionism: or, The Failure to Practice One's Preaching 178

XIII. Conservatism: or, Back to Our Bibles... 193

XIV. Dogmatism: or, A Plea for Positive Preaching 209

10156

To My Beloved People,

Whose loyalty to God's Truth makes the preaching of the whole Gospel an increasing delight.

P. J. LIBRARY
K. C. K.
BAPTIST SEMINARY

Preface

This Volume is given to the Public, in printed form, for the identical reasons that obtained in the original preparation and delivery of the discourses.

First, and of least importance, is the natural preference of having the Public know the Author's exact thoughts on these controverted subjects, as distinguished from misleading reports which have received wide circulation.

Of far greater consequence is the opinion of competent auditors that these addresses will appeal, by simplicity of statement, to that great majority of men who, though unfamiliar with the language of the University, are yet the stable and saving element of Society.

But over and above the foregoing, is the hope that this series may accomplish for its readers what it seems to have compassed for its auditors. The Author's church has yet to contribute one member to Christian Science Churches, or to the movements that represent allied vagaries, many of which are making alarming progress in Minneapolis; while his best Bible students, who see clearly that God answers prayer for the sick, that the enduement of the Spirit is the secret of all soul-progress, and that the promised return of our Lord is "the blessed hope" of the Church, have not

found it necessary to quit their denomination, and join some band of "come-outers" in order to enjoy "the faith which was once delivered unto the saints."

These discourses—when spoken—were blessed to the salvation of souls. Our prayer is, that the printed words may be equally blessed.

W. B. RILEY.

Minneapolis; January, 1903.

I.

Atheism: or, The Fool's Material Philosophy.

"The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good." Psalms 14:1.

THIS present, is a series of subjects to which God, in His Word, has given attention; and it may be argued, therefore, that they are worthy the interest of men. It is doubtful if, of them all, there is one of such transcendent importance as that voiced by the text of this evening:—"The fool hath said in his heart there is no God."

No greater question has ever engaged the mind of man, or can, than this same question of the existence of God. It is the most important of all, because all depend upon it. If God is, then the universe is accounted for; if God is, then the origin of man is an open secret; if God is, then the mysteries of life may find solution. True, there are those who say "God is not;" and who would, if it were possible, dethrone Him and orphan the universe. But, as the great Dr. Gordon said:—"No power or might of man can sweep the stars from the sky, or blot the sun from the heavens, or efface the splendid landscape." "But," as he continued, "one wound in the eye can destroy the sight and make all those things as though they were

not. * * * There is such thing as the eclipse of faith, unbelief filming the soul, so that time and space become a great blank; vacant, lifeless, meaningless." Such is true of the man who hath put out his own eyes, preferring darkness; and it is of such an one our text speaks,—"The fool hath said in his heart there is no God."

It is not my purpose this evening either to defend the character of Jehovah or argue His existence. There is no need, for both His existence and character are evident to those whose eyes are opened. But there is need that men and women, touched by the least scepticism, should see the great facts referred to in our text, and turn back from their doubts ere they are landed in the atheism which denies God and gropes in the blackness of darkness. There are three supreme suggestions in this text to which I want to call your attention, and upon which I want to lay emphasis.

I. THE FOLLY OF ATHEISM.

"The fool hath said in his heart there is no God." I have been interested in tracing this term "fool" to see what kind of people are described by the word. I find the dictionary giving at least three meanings to this word:

First: *A fool is one lacking in wisdom.* That is the common use of the word. The man who attempts to do business in the marts of trade but has no sense of values, and no ability at bartering, wanting wisdom in those things, is soon considered "a fool" by the smart fellows of that profession. The man who enters school and attempts studies to make egregious failure in them all, is likely to be spoken of as "fool-

ish." The man who dreams of great enterprises and builds air-castles and follows some jack-o'-lantern into a quagmire is reckoned "a fool." But the word is weakly employed in these instances as compared with the use to which the text puts it.

Mr. Spurgeon tells of the folly of a drunkard, who, staggering into his room one night, found there a candle which had been lighted for him; but, in his drunkenness, he was seeing double and there seemed to be two candles and he said, "I will blow out one." He puffed away at it until it went out and lo he was in the dark. But the man whose folly leads him to deny God has removed out of his universe its only luminary and shrouded his soul with heavy night. Such a lack of wisdom is not excusable for no man need to be so deficient. It is written in the Word, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." "The wisdom that is from above, is first pure, then peaceable, gentle and easy to be entreated," and because of this, the lack of wisdom is wickedness.

A second meaning assigned to this word "fool" makes it refer to *one who is weak-minded;* so that the text might be rendered, "The weak-minded hath said in his heart there is no God."

There are not a few young men in the land who think infidelity is only another name for smartness; that atheism is a synonym for intellectuality. They proudly imagine that the greater intellects of the world have been unbelievers; and their every imagination is the product of mental weakness, or else of ignorance.

Truly, as Henry Van Dyke, in his "sermons to Young Men" says, "Faith is power. Nothing truly

great has ever been done in any department of the world's work without faith. Think of the faith of our explorers and discoverers—Columbus who found the new world; the Pilgrim fathers who planted it with life; Livingstone who opened a new continent to civilization. Think of the faith of our men of science—Galileo, Kepler, Newton, Farraday, Henry. Think of the faith of the reformers—Wyclif, Luther, Knox. Think of the faith of the martyrs—Polycarp, Huss, Savanrola, the Covenanters of Scotland, the Hugenots of France." One might call all the great names of the past and nine-tenths of them would be men who believed in God; and in the presence of that galaxy of the great, atheism would be compelled to confess that its patrons had been men of inferior minds and of wretched morals. What writer has excelled Shakespeare? What poet surpassed Milton? What warrior Napoleon? What reformer Luther? What orator Robert Hall? What statesman Gladstone? And yet, every one of these assented, in the fullest measure, to the opening sentence of Scripture—"In the beginning God created the heavens and the earth." Ah, young men, don't let Satan fill you with the conceit that atheism is intellectual; but with shamed faces, on account of the folly of scepticism, hide yourself under the shadows of these great and renowned names, and unite your small voice with their thunder tones saying: "God is."

Again, the term "fool" refers to *one whose moral nature is withered.* Ainsworth calls attention to the meaning of the word *"Nabal"* which is the Hebrew here employed, and says, "It has the signification of fading, dying, or falling away, as a withered leaf or

flower. It is a title given to the foolish man as having lost the juice and sap of wisdom, reason, honesty and godliness." Trapp speaks of the atheist of our text as that "sapless fellow, that carcass of a man, that walking sepulchre of himself, in whom all religion and right reason is withered and wasted, dried up and decayed." There can be little question that the man who denies God is sick in soul, and his very illness of moral nature accounts in some measure for his atheism.

Mr. Moody speaks of an Eastern shepherd who declared to a traveller that his sheep knew his voice, and that no stranger could deceive them. This traveller put on the shepherd's frock and turban and took his staff and went to the flock. He imitated, as best he could, the shepherd's voice in calling them, but they only ran away from him. Then he inquired of the shepherd, if, under no circumstances, they would follow a stranger, and the shepherd admitted that if a sheep was sick, it would go after any one that called to it. And I want to tell you, young men, that your disposition to follow the sceptic, to go after the atheist, is an evidence, in itself, that your soul is sick, even unto death, that your moral nature is withering up and falling into such decay that as God looks upon you He says, "The fool," for "The fool hath said in his heart there is no God."

The next suggestion of the text is:

II. THE FOUNTAIN OF ATHEISM.

"The fool hath said in his heart." Ah, that is the fountain—the "heart." You remember that Christ Himself said, "Out of the heart of man proceed evil

thoughts—adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within and defile the man."

Atheism, then, is not the conclusion of reason. The man who reaches the conclusion of this text—"There is no God"—never does it by logical processes. He must shut his eyes to the heaven above, and to the earth beneath, and, like a mole, see neither sun, moon, nor stars; for to look upon these is to be led into the Psalmist's utterance: "The heavens declare the glory of God, the firmament showeth his handiwork."

Nicholson relates, that the celebrated astronomer Kircher, having an acquaintance who denied the existence of God, took the following method to convince him of his error: He procured a very handsome globe, or representation of the starry heavens, which he placed in a corner of the room to attract his friend's observation, who, when he came, asked, whence it came, and to whom it belonged. 'Not to me,' said Kircher, 'nor was it ever made by any person, but came here by mere chance.' 'That,' replied his sceptical friend, 'is absolutely impossible; you surely jest.' Kircher, however, seriously persisting in his essertion, took occasion to reason with his friend on his own atheistical principles. 'You will not believe,' said he, 'that this small body originated in mere chance, and yet you would contend that those heavenly bodies, of which it is but a faint resemblance, came into existence without order or design.' Pursuing this train of reasoning, his friend was at first confounded, next convinced, and cordially confessed the absurdity of denying the existence of a God.

"There is no God, the fool in secret said;
  There is no God that rules o'er earth or sky.
Tear off the band that binds the wretch's head,
  That God may burst upon his faithless eye!

Is there no God?—The stars in myriads spread,
  If he look up, the blasphemy deny;
While his own features, in the mirror read,
  Reflect the image of Divinity.

Is there no God?—The stream that silver flows,
  The air he breathes, the ground he treads, the trees,
The flowers, the grass, the sands, each wind that blows,
  All speak of God; throughout, one voice agrees,
And, eloquent, his dread existence shows;
  Blind to thyself, ah! see him, fool, in these!"

Revelation is in nowise responsible for atheism. There are unbelievers who would like to impress the public that they have reached the conclusion of our text by the study of the book called the Bible. You rarely meet a sceptic but he makes a great show of his knowledge of the Scriptures. He would have you think that our text ought to be changed so as to read: "The wise man, by a study of the Bible, is led to atheism." But the world must wait for the ages to come to bring forth an atheist who is a good Bible student. Sceptics of the past have been most wretched Bible scholars. They have rather proceeded on the ground that because they were sceptics they should not be expected to study the Scriptures; because they were atheists they should not be expected to give careful consideration to Christianity, as if an unlearned child should say, "I am ignorant, therefore I should not be expected to go to school. I do not believe in arithmetic, geometry, calculus, therefore, I have a right to decry their conclusions without investigation of their claims." The biographer of Thomas Paine excused Paine's blunders in his criticisms on the Bible by say-

ing, "At the time he wrote the first part of "The Age of Reason" he was without a Bible, and could not procure one." Then, don't you think he had better been silent? And I say to you, young men, every criticism of the Word of God comes with poor grace from him who seldom, or never studies that same word. If you mean to be sceptical, go about it intelligently; get down your Bible, rub the dust from the covers and read five chapters a day for the next year, and see what will be the result.

When Gilbert West wanted to show the impossibility of the resurrection of Christ, he set himself to a study of the Divine record, and when Lord Littleton wanted to demonstrate the unlikelihood of Paul's conversion, he turned to the Bible for a more perfect knowledge of the report of that event; and when Lew Wallace wanted to write a book in proof of the humanity of Jesus, he searched the Scriptures, and the result for each of these men was the same. Gilbert West came out of his investigations a converted man, believing that God had raised His Son from the dead; Lord Littleton finished his studies accepting not only the conversion but the inspiration of Saint Paul; while Lew Wallace found in the sacred record convincing proof that Christ was not alone human but unquestionably divine.

Atheism is the preference of a perverted heart. "The fool hath *said in his heart* there is no God." Long ago Jeremiah wrote:—"The heart is deceitful above all things, and desperately wicked."

The great reason many men do not believe is because they don't want to believe. When Galileo invented the telescope he invited one of his opponents

to look through the instrument at Jupiter's moons. "No, no," said the man, "if I should see them, how then could I maintain my opinions against your philosophy." The evil heart wants to cry down the voice of conscience. Sinful affections and lusts of that unregenerate organ would gladly be rid of that God who is the great moral Governor, the Patron of rectitude, and the Punisher of iniquity. John Foster tells of three young men who, having committed a grave crime, heard the family with whom they were lodging, engaged in evening prayers; and immediately they fell to discussing whether there was a God or a hereafter, and the three agreed in denying both—a conclusion which they afterward acknowledged themselves to have reached solely on the ground that they wished it were so.

Ah, beloved, let us not forget that neither Reason nor Revelation leads to atheism, but that a perverted heart will affirm as a fact that which it well knows to be false, because it prefers to have it so. Every such affirmation emphasizes the truth of our text—"The fool hath said in his heart there is no God."

The last suggestion of the text to which I call your attention is this:

III. THE FRUITS OF ATHEISM.

"They are all corrupt. They have done abominable works. There is none that doeth good."

Corruption is the first consequence of atheism. "As he thinketh in his heart so is he." Krummacher says:—"Unbelief is the occasion of all sin and the very bond of iniquity. It does nothing but darken and destroy. It makes the world a moral desert where no

divine footsteps are heard, where no angels ascend and descend, where no living hand adorns the fields, feeds the fowls of heaven, or regulates events. Thus it makes nature—the garden of God—a mere automaton; and the history of Providence a fortuitous succession of events; a man, a creature of accidents, and prayer a useless ceremony. It annihilates even the vestiges of heaven that still remain upon the earth, and stops the way to every higher region."

Abominable works are also fruits of atheism. The man who denies the existence of God is a dangerous member of society. To him there can be no such a thing as right and wrong, seeing that there is no great judge to determine between them. Our criminals, as a class, are atheistic. Voltaire perfectly understood the outworking of his philosophy. One day when D'Alembert and Condorcet were dining with him, they proposed to converse of atheism; but Voltaire stopped them at once saying:—"Wait, till my servants have withdrawn; I do not wish to have my throat cut to-night." Altamont said of his atheism, "My principles have poisoned my friend. My extravagance has beggared my boy; my unkindness has murdered my wife; and is there another Hell? Oh, thou blasphemed, yet most indulgent Lord God, Hell is a refuge, if it hides me from thy frown."

But, as Paul said to the Corinthians, so I want to say to the unbeliever here present tonight, "I can show unto you a more excellent way" out of infidelity, out of atheism, back to God the Father, back to the enfolding arms, back to the blessed bosom of Him whose name is 'Love.' That is the way of Christ who died that unbelievers, infidels, and atheists might be re-

deemed; and who, out of His great grace hath said, "Him that cometh to me, I will in nowise cast out."

Ah, Christ is the cure for Atheism. To the men who have wanted in wisdom, to those who have poorly employed the wisdom given, to those whose moral natures are withered and in decay, God sends his Gospel of Salvation, and out of the rubbish of wretched philosophies, and out of the dirt heaps of doubts, and out of dust of scepticism. He will save, if only we are willing.

A writer tells the story of that portrait of Dante which was painted upon the walls of the Bargello at Florence. For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But at last an artist came whose purpose to find it was fixed. He went into the place where tradition said it had been painted. The room was used as a storehouse for lumber and straw; the walls were covered with dirty white-wash; he had heaps of rubbish carried away. Patiently and carefully he removed the white-wash from the wall. Lines and colors, long hidden, began to appear and at last the lofty, noble face of the great poet looked out again upon the world of light.

But, young men and women, I come to tell you of a possibility more wonderful, and of a discovery more beautiful. The image of God, which was once yours, and which you have effaced from the heart by lumbering it up with sin and scepticism, by covering it over with filthy white-wash of hypocrisy, that divine likeness, the Holy Ghost is ready to restore tonight, if only you will let Him. He is present now pleading for that privilege. He wants to remove the sins; He wants to

take away the scepticism; He wants to remove the white-wash of hypocrisy; He wants to make clean that inner temple made by the most high God, and meant for the indwelling of His Son; He wants to restore the divine image long lost, and if you will let Him, He will restore it tonight, and form in you "Christ Jesus, the hope of Glory; whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus."

II.

Anarchism: or, Defiance of Constituted Authority.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinances of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." Romans 13:1-3.

WE continue to-night this series of fourteen sermons on as many topics. In looking over the list of them you will be impressed with the fact that as Isms they are patent and popular. Anarchism has commanded more attention since the assassination of our President than almost any other subject to which press or pulpit have spoken. Atheism is old, but not out of date; Agnosticism is new, in name at least, and flourishes as a passing fad; while Liberalism is entrenched in a few pulpits and enjoys the services of some eloquent men. Formalism has ingratiated itself into favor with uppish churches; and Eddyism is making proselites from liberal and evangelical denominations, and a few converts in the world. Doweism distresses, alike the editors of the press, the preachers of not a few pulpits, and demands the constant attention of the Chicago Police force. Unquestionably the

most popular of all modern isms, is Mammonism; the roll of her followers in America far out-ranks that of the Roman Catholic Church. Perfectionism has never been particularly popular as a theory, and still less in evidence as a practice. Keswickism, or loyalty to the Word of God, is a movement which deserves all the praises that have been passed upon it, and the patronage of the people who have named the name of Jesus Christ. I make this remark after having read the strictures of Prof. E. H. Johnson of Crosier Theological Seminary, to whose phillipics I will pay proper attention when we shall have reached the discussion of that subject.

Tonight our subject is "Anarchism—or defiance of Constituted Authority." The subject is at once a suggestion and a definition. Dr. Lorimer, in his volume entitled "Christianity in the Social State" speaking of the theory, that the way to reform society is "to abrogate it," says, sarcastically, "That is a remedy as efficacious as the decapitation of a monarch to cure him of tyranny." And it would seem that this movement in the Old World, and in America, means the utter annihilation of government, as the goal toward which its devotees are to work.

Now you will find that the Word of God has spoken to this very theme. One of the evidences of the Inspiration of the Scriptures exists in the circumstance that no matter into what century you come, its utterances are at once applicable and adequate. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that

resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same."

Three things in this text to which I call your attention.

I. AUTHORITY IS DIVINELY CONSTITUTED.

If one reads the Bible he will find, that God has ordained certain powers, and by unmistakable speech commands respect for them. You will find this true in the home, in organized society; and in the church of God.

In the home. As far back as Genesis, Jacob is commended for having obeyed his father and his mother, Gen. 28:7. In Exodus, and among the Ten Commandments, you read this one, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

Millenniums passed, and Paul, under inspiration, wrote again, "Children obey your parents in the Lord, for this is right." Perhaps the first out-croppings of anarchy exists when parental authority is disowned and defied. If we are going to have a reform in this country that will render improbable the repetition of such assassinations as that which sent Mr. McKinley to his grave, we will have to begin with the young American and teach him to respect his father and his mother.

There are two ways of doing that, both of which are necessary—the one the way of precept, the other the way of practice. There are some parents that fail in the first and let their children grow up without any

convictions on the subject of respect for them; and there are others who fail on the side of practice, and behave themselves so badly as to provoke their children to wrath, thereby destroying that filial reverence which children of the sweet, patient, yet firm fathers and mothers, generously show. I recall that Canon Wescott sagely says, "The popular estimate of the family is an infallible criterion of the state of society. Heroes cannot save a country where the idea of the family is degraded, and strong battalions are of no avail against homes guarded by faith and reverence and love." And to illustrate, he reminds us, that Greece, notwithstanding her splendid literature, and the unrivaled triumph of her art, lasted barely three generations, because there the family fell from its proper place; while a constitution and laws, reared on a lofty estimate of the family, gave Rome the sovereignty of the world. Somehow it is more difficult for the boy or girl, brought up in a house where father and mother both command and elicit respect, to prove to be a rebel against righteous laws, and beneficent institutions. And there is need that we sound afresh the sentence of Scripture, "Children obey your parents in the Lord." For there is a divinely constituted authority in the home.

In organized society. If you look at the heading of this chapter in the ordinary Bible, you will find its subject to be "Subjection to Magistrates." In other words it teaches subjection to civil powers. And in that, this text stands not alone. When writing to Timothy, Paul says, "Put them (that is, the people) in mind to be subject to Principalities and powers; to obey magistrates." Here, again, the New Testament

is in accordance with the Old, and the great majority of men have looked upon legislation as a friend, and the officers of the law, as protectors of the public peace.

As a rule it is the sinner who hates the ten commandments; and so also, it is the criminal who despises the expressions of the Statute Book. I agree again with Westcott "That the nation no less than the family is organized and controlled by an inherent authority." Our text is a sufficient warrant of his words, "Through whatever instrument the authority may be administered, it is not of man, but of God." People often get awry in their thinking upon this matter. They see bad men in office and say, "Is this of God?" failing to distinguish between the dignity of the office, and the indignity of its incumbent. Nero was a tyrant, and yet St. Paul facing death at his hands, never railed against the emperor's office. Pilate was selfish and cowardly, yet Christ, himself, acknowledged the rights of his office, and reminded him that his power was exercised only by permission from God. The man, therefore, who wages a warfare against the organization of society, parts company not alone with the Apostles, but with Christ Himself. And the man whose daily behavior is a disregard of righteous laws, is an anarchist in conduct, no matter with what cloth you may clothe him.

Booker Washington characterizes lynching as anarchy, and perhaps he is right. But if putting criminals to death, without due processes of law, by an outraged public, is anarchy, what shall we call the conduct of those, who outrage the public, and to the disregard of righteous laws, add rapine, arson, murder, etc.? There are people in this country who believe

in licensing saloons, and yet, every intelligent man knows that this institution disregards every law, spurns, with contempt every statute—state or federal—and when a Moffett, a Gambrel, a Rucker, or a Haddock asks it to remember its legal limitations, then its minions arise and murder in cold blood, and not a man of them has to pay the penalty of his crimes. I am among those who believe that anarchy is far more wide-spread in this country than is commonly supposed; and that its cruelest and most devilish advocates have ingratiated themselves into public favor so far that they can despise legislation; despoil virtue; degrade manhood; spill the blood of martyrs at will; and in the noise of party strife and the smoke of party battle escape untouched. And yet, be it remembered that the very society against which they form their designs; the very laws which they trample under swineish feet; the very men whose courageous blood they find it convenient to spill, are God-appointed every one. And I think I should go further and say, that those corporations that buy up legislatures, or, failing in that, set their acts aside, and by the manipulation of money power, wrong women, oppress men, and deform children, are anarchistic in their tendencies in just so far as they deny Divine authority and the equality of human rights. For when this text was written it was penned alike for the rich and the poor; for the potentate and the peasant, "Let *every* soul be subject unto the higher powers, for there is no power but of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God."

In the church of God. Truly has it been said, "Man is not born only for the family; for the nation;

but also for God." You will find that in these Epistles Paul deals as clearly with the subject of obedience to Divine authority in the church, as he does with the same subject in the home, and in the state. Writing to Timothy he says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine." I Tim. 5:17. "Against an elder receive not an accusation, but before two or three witnesses." In his Epistle to the Hebrews he contributes almost the entire thirteenth chapter to this subject, saying to that people, "Remember them which have the rule over you, who have spoken unto you the Word of God." (7) "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." (17.) And again, in verse 24, "Salute all them that have the rule over you." There are people today, who will cry "Treason!" into your face, if you dare take issue with a high official whose position represents power. And yet, who feel it no sin at all to deny that there is an authority in the church anywhere; any right on the part of anybody to rule; any privilege, even, of advice; any power that may call their conduct, however bad, into question. If it is a sin to refuse respect to the divinely appointed authority of parents; if it is a crime to disregard the will of Potentates:—the requirements of law; if it is anarchy to lift a hand against these, what term have we adequate to the conduct of the man who denies the authority vested in that officer of the church, who holds his appointment at once by the will of the people and the sanction of the Holy Spirit; the man who subscribes to a covenant,

and, then, disregarding his own action, sets aside its every sentence and who, in the last analysis, makes his own will, versus the Word of God, the basis of conduct? I tell you that all anarchy is not in the State, but wherever, in the home, in society, in the church of God, divinely constituted authority is defied, there anarchy exists.

And this leads me to the second suggestion of our text.

II. THE RESISTANCE OF SUCH AUTHORITY RESULTS IN JUDGMENT.

The Revised Version here is slightly different from the King James, and perhaps an improvement. "Therefore he that resisteth the power, withstandeth the ordinance of God, and they that withstand shall receive to themselves judgment."

Public opinion will pass sentence. Perhaps no act of modern times excited such public indignation as the assassination of President McKinley. Feeling ran high not alone because a popular man, a man greatly loved by the majority of the people, was the victim; but because the stroke was against him as the nation's representative. It was not an execution of vengeance against the person, but a deliberate purpose to empty an honored office. And I can not help thinking that the public sentiment shown in this matter will prove itself a power in preventing similar occurrences. As Josiah Strong said, "When the popular conscience is properly educated, public opinion, like the sun, is found to have its rays of heat as well as of light. And when they are focalized by pulpit or press on some iniquity, and steadily held there as by a mighty burning glass,

that evil, no matter how deeply intrenched in human ignorance and prejudice and selfishness it may be, will at length scorch and writhe and smoke and blaze and consume away."

Righteous law will execute judgment. True, there are many men who escape its penalty, and their very multitude often accounts for our mob violence. But that is not the fault of the law; it's the fault of the judges of the law, and those who are set to execute the law. You will find that men whose hearts are fully set to do evil, hate the law itself, because they know it would, unless prevented, bring them to judgment. When, a few years since, the anarchist Fielden was on trial in Chicago, for the Haymarket matter, witnesses testified that they had heard him say, "Kill the law; stab the law; throttle the law." While I was in Chicago, it fell to my lot as an officer of the Sabbath Observance League, to participate in the trial of some saloon men who had violated the Sunday laws by opening saloons on that day. They employed an attorney who was evidently a patron of their places, and like one of whom Judge Dickinson was telling me a few evenings since:—somewhat bloated and inflamed. The Judge was telling of a citizen lawyer who took a cigarette from his pocket and thinking to perpetrate a joke upon a red-headed attorney, sitting near, he stuck the cigarette against his hair as if in the act of lighting it; whereupon the temperate, yet florid, attorney said, "Oh, touch it to your nose." It was this kind of an attorney who defended these saloon men, and in his appeal to the jury he said, "Gentlemen of the Jury, we admit that the statutes of the state of Illinois have been broken by the conduct of our clients,

but what right has the state of Illinois to impose any such limitations upon the employment of industrious men? These Sunday laws are an abridgement of personal privileges, and you know, gentlemen of the jury, that the people have come to their rights by rising against the tyranny of law." That was the eloquent endeavor of wicked men to set aside the law of the land, and thereby avert its penalty. Paul found himself condemned by the law. He says "I had not known sin, but by the law. For I had not known lust except the law had said, 'Thou shalt not covet.' I was alive without the law once, but when the commandment came, sin revived and I died." But Paul does not condemn the law on that account; he condemns himself; he says it was not "its blame but mine," "the law was holy, and the commandment holy, and just and good." The law was spiritual but Paul was carnal, and hence their conflict. You can always tell what kind of a man one is when you find out his attitude toward properly constituted authority; if bad, he will justify himself, and condemn it; if a better man, he will condemn himself and justify the law, admitting that though righteous law executes judgment, its judgment is just.

But the end is not yet:—*God will utter His reproofs.* When Cain rebelled against his home, he came under God's condemnation. When Absolom raised a conspiracy against the king, he felt the Divine displeasure in the hour of his wretched death; when Demas apostatized from the Christ his soul was left to perish.

A man may be able to face public opinion; many a man has been able to escape the penalty of righteous

law; but who will face an injured God, and where shall one flee to escape His reproof? A man by the name of Eustick went with a pack of hounds into one of Charles Wesley's revival meetings and broke it up. The next morning he passed from a state of raving madness into the presence of the Judge of all the earth, going as if summoned to give an account of his conduct. Arthur T. Pierson tells of thirty men who conspired together to defeat certain measures that were producing in a church an increasing spiritual life. In an incredibly short space of time, every one of them was under some form of Divine judgment. And he is also authority for the report that in 1889, a company of twelve young men, meeting at a hotel table for a carousal, and having their attention called to the fact that their number was Apostolic, actually celebrated the Lord's Supper in mockery. Before midnight the leader was dead, and every other member of the company hung in mortal agony on the verge of the grave.

Men, I want to remind you tonight, that rebellion against God cannot pass unreproved.. The Psalmist statement is still true, "Thou art acquainted with all my ways. There is not a word in all my tongue but lo, oh Lord, thou knowest it altogether." And the Psalmist question is still pertinent. "Whither shall I go from thy spirit, or whither shall I flee from Thy presence; if I ascend up into heaven thou art there; if I make my bed in hell, behold, Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and Thy right hand shall hold me." Ps. 139:4-10.

"So then, every one of us shall give an account of himself to God."

A few minutes now for my last lesson.

III. RECOGNITION OF RIGHTFUL AUTHORITY HAS ITS REWARD.

"Do that which is good and thou shalt have praise of the same."

In the home. You know what child in the house is most appreciated. It is the child who obeys father and mother; respects brother and sister; carries the burdens best; and excites controversy least.

James Whitcomb Riley attempted a while ago to describe a home.

> "Let but a little hut be mine,
> Where at the hearthstone I may hear
> The cricket sing;
> And have the shine
> Of one glad woman's eyes to make,
> For my poor sake,
> Our simple home, a place divine."

But that is no home! It's a three-roomed flat, with two people in it, happy, each in the affection of the other. The home is a larger institution; and includes the cheery faces of obedient and beautiful children. Oh, how much you can do to build it up! And your work will have its reward in love.

In society. It is not the man who fights against the social order who finds his friends there. But it is the man who loves it, and if he criticizes, it is to correct wrong; who labors for its improvement; who keeps its laws, and is forever stretching out a hand to help others to be obedient to the same.

In the church of God. That is a wonderful figure that Paul presents in the twelfth chapter of 1st Corinthians, showing that members of a church, ought to sustain the same relation to one another that exists between members of the same body,—the eye needful to the ear; the hand needful to the foot; and we ought to remember that when one member suffers all the members suffer with it; or one member be honored, all the members rejoice with it. It is written, "Bear ye one another's burdens and so fulfill the law of Christ." I have yet to meet a man in the Church of God, who bore his brethren's burdens bravely and with self-sacrificing spirit that God let go without reward.

It is good to hear words of appreciation from one's fellows, but there is something better in store for every man in whom is the spirit of Christian brotherhood. One day he will hear Christ, Himself, say, as the door of heaven itself, swings ajar, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and yet gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In heaven. Ah, the greatest rewards to obedience do not belong to time. Peter speaks of "the crown of rejoicing" which the Lord, the righteous Judge is to give him at the last day. And in Revelation this crown is called "The Crown of Life."

Ah, that is God's reward, Life! Life abundant,

Life everlasting! I find people sometimes wondering why those of us who minister in the Gospel demand of them that they surrender their wills affirming that otherwise they cannot be saved. But don't you see there could be no heaven, except its angels and saints were gladly obedient to every wish of God. That will make the harmony of heaven; that will make up the holiness of heaven; that will continue the happiness of heaven; that, and that alone, renders possible the love of heaven; and oh, if you are going to have heaven as your portion, to know its harmonies, to experience its holiness, to enter into the fullness of its happiness, and into the joys of its everlasting love you need now and here to surrender to God; to cease from your rebellion; and surrender, saying to the Father, as Jesus Himself said, "Not my will, but Thine be done."

III.

Agnosticism: or, The Knowing Man's Negations.

"If any man will do His will, he shall know of the doctrine whether it be of God." John 7:17.

WE are to consider this evening "Agnosticism: or, The Knowing Man's Negations." You remember that a week ago I called attention to the fact that this Ism has no antiquity of which to boast, having only recently found birth and received its name; and yet, it is not without its admirers. It has eloquent defenders, and already it has at least a trinity of patron saints in Huxley, Darwin and Frederick Harrison. No two of these agree in their definition of what agnosticism means, but each defined it as *his* faith, or, rather, his want of faith—his philosophy. I know of no more charitable and fair definition of agnosticism than that found in an address by Dr. Geo. C. Lorimer: "Agnostics admit that there may be a Deity; a spiritual world and an after life, but at the same time they assure us that we have no means of knowing that these are, and that we can never remedy this ignorance. We can guess, wish, dream, imagine, but all our speculations are only like the transitory mirage, unverifiable, and most likely false." Col. Ingersoll, with his accustomed cynicism, smartly defined

his philosophy of religion: "Now understand me. I do not say there is no God. I do not know; as I told you before, I have traveled very little and that only in this world." But, of course, the Colonel has explored some new regions since he made this declaration, and may now be better informed.

But I turn from this definition of the term to call attention to

THE ORIGIN OF AGNOSTICISM.

Only a few years ago it was born from the brain of Thomas A. Huxley. The professor himself relates the story in these words. "When I reached intellectual maturity, and began to ask myself whether I was an atheist, a theist, or a pantheist; a materialist, or an idealist; a Christian, or a free-thinker—I found that the more I learned and reflected, the less ready was the answer; until at last, I came to the conclusion that I had neither art nor part with any of these denominations except the last. This was my situation when I had the good fortune to find a place among the members of that remarkable confraternity of antagonists, long since deceased—'The Methaphysical Society.' Every variety of philosophical and theological opinion was represented there, and expressed itself with entire openness; most of my colleagues were 'ists' of one sort or another, and however friendly they might be, I, the man without a rag of a label to cover himself with, could not fail to have some of the uneasy feelings which must have beset the historical fox, when after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought, and invented what I con-

ceived to be the appropriate title of 'Agnostic,' and I took the earliest opportunity of parading it at our society, to show that I too had a tail like the other foxes. To my great satisfaction the term took, and when the 'Spectator' had stood god-father to it, any suspicion in the minds of respectable people that a knowledge of its parentage might have awakened, was, of course, completely lulled."

Such is Huxley's history of the rise of the terms "agnostic" and "agnosticism." I have related it in full to show that it hardly seems possible that a philosophy of life, of the universe, of God, of man's future estate, born of such flippancy, bred in an atmosphere of such scepticism, and propagated by such indifference, could ever have supplanted the faith of the instructed, or supplied the demands of the thoughtful. And yet it can hardly be denied that some men of scientific minds have rejected the spotless life of Jesus, derided His unselfish spirit, denied His sacrificial death, His glorious and authenticated resurrection, to accept this flippantly conceived philosophy; while the ignorant and indifferent in great numbers have hailed it as a loop-hole through which to escape from trying to understand the mystery of the life that now is; the problems of the life to come, and the consequent obligations to God.

Let this suffice as to the origin of the term, and as to the adherence given to the philosophy expressed, and let us consider the

OBJECTIONS TO AGNOSTICISM.

Certainly they are numerous, and I think we may say, sufficiently strong to insure against its ever be-

coming the faith of any great part of the thinking public.

Its consummate egotism is open to criticism. Shakespeare says:

> "When devils will their blackest sins put on,
> They do at first suggest with heavenly shows."

Agnostics illustrate the great poet's sentence.

"I don't know."—A speech of humblest sound; in fact the admission is so numiliating that most men find it hard to make. But agnostics take to it as monks do to asceticism. The very ease with which they say 'I don't know' excites suspicion as to whether the apparent humility is genuine. A little argument, however, with an agnostic clears the atmosphere, and brings out just what he does think, for his next sentence is always, and invariably, this—"nobody knows." Aye, from a confession of utter ignorance to a declaration of infinite wisdom he goes with a single bound, and yet he never seems to see any inconsistency in the confessed ignorance on the one side, and the claim of all knowledge on the other side.

There are a lot of things in this world that I don't know, and among them is this: I don't know just what other people may or may not know, seeing, as Mr. Ingersoll says, "I have traveled but little" and haven't made the acquaintance of all earth's wise men. The man who affirms of the great question of life "Nobody knows" makes himself God, and lays claim to wisdom that is infinite. To know what all the people in the world know, and all they don't know, is to assume equality with the Father and with His Son Jesus Christ; and that assumption is hardly compatible with the phrase "I don't know."

It is related that a young Frenchman was parading his agnosticism before a thoughtful old man who said, "What is agnosticism?" "Why sir," answered the young philosopher(?), "an agnostic is a man who is not certain of anything," "Ah, I see," said the old man, "And pray tell me how you know you are an agnostic?"

Agnosticism is always open to the charge of ignorance. I do not say its devotees are always unlearned men. Some of them have been capable as were Huxley, Darwin and Harrison; but their researches in science were even exceeded by their indifference to Scripture study. It is a common blunder with skeptics to suppose that information on one line of study renders one a critic in all branches of learning. Hence, because Mr. Huxley and Mr. Darwin have handled the lens, the microscope, and made themselves masters in certain branches of science, they count themselves competent to pass upon the Scriptures, and upon things of the Spirit, though they be utterly ignorant of both. In this conduct they are not without their predecessors.

You remember the well authenticated incident of Benjamin Franklin's controversy with the French scoffers who ridiculed the Scriptures as out of date. Franklin decided to find out whether they were familiar with the Book they rejected. Accordingly he informed the learned Parisian club, of which he was a member, that he had come across a story in pastoral life which evidently dated back hundreds of years, and impressed him as being beautiful, but he would like the judgment of the Society upon it. They appointed an hour for his reading, and Franklin in a finely modulated voice, gave them the Book of Ruth. They were in

ecstasies over it. One after another got up and expressed his admiration of the work, and hoped that the manuscript might be printed. When this sort of thing had gone the round of the circle, Franklin stood forth and avenged himself by putting their ignorance on exhibit; and so he said, "Friends, this pastoral story is in print already. If you find time to read a certain book called the Bible, you will discover it there."

The reason why some men can say honestly, "I don't know" touching the subject of religion, is because they have so persistently neglected its great text book—the Holy Scriptures; and their ignorance is the occasion of their agnosticism.

The philosophy is as unreasonable as ignorant. Henry Van Dyke has well said: "A religion all mystery is a light all darkness." It does not help us in the least when a philosopher spells the Unknowable with a capital "U," and advises us to worship it. For when we ask him what to believe about It, he can only answer, "Believe that you can never know what It is;" and when we ask him what to say to It, he can only answer "Say nothing;" and when we ask him what It would have us do for Its glory, he can only answer, "You must find out for yourself, for It will never tell you." A religion of this kind, a religion of the Unknowable, is a large name for something which has no existence; it is an idle word dancing recklessly on the brink of nonsense. Certainly it is not the religion of the Bible which discloses a God who has made himself known unto man; nor of Paul, who said: "Whom therefore ye ignorantly worship, Him declare we unto you;" nor of Christ, who said to the Samaritans: "Ye

worship ye know not what; we know what we worship."

The last objection that I want to lay against agnosticism *is its irreligion.* The profession and propagation of this philosophy looks to the utter annihilation of all faith. Paul in his Epistle to the Hebrews, defines "faith as the substance of things hoped for, the evidence of things not seen," and illustrated his definition by saying, "Through faith we believe the worlds were made of nothing by the Word of God," and through faith the Old Testament worthies walked the straight and narrow way of holiness—"Looking for the city which hath foundations whose builder and maker is God;" the promises proving their sufficient inspiration, and the voice of the Spirit giving adequate guidance. But all of this the Agnostics reject. They cannot see that city, hence they say that they do not know that it exists. They have no interest in those promises, hence deny their beneficial power. They have no ear for the Spirit's whispers, and so they deny he ever speaks. Their philosophy wraps the whole world in a fog of skepticism, and leaves men without chart or compass with which to sail its stormy seas. There isn't a question troubling the wayfaring soul for which they have any hopeful answer. Dr. Talmage, speaking of this subject, says, you ask, "Is there a God?" They answer, "I don't know." "Is the soul immortal?" "I don't know." "If we should meet each other in the future world would we recognize each other?" "I don't know." Infidelity proposes to substitute a religion of awful negatives for our faith of glorious positives. "I know whom I have believed." "I know that my Redeemer liveth." "Have you heard of a conspiracy to put

out all the lighthouses along the coast? Do you know that on a certain night of next month, Eddystone lighthouse, Bell Rock lighthouse, Sherryvore lighthouse, Montauk lighthouse, Hatteras lighthouse, New London lighthouse, Barnegat lighthouse, and the 640 lighthouses on the Atlantic and Pacific coasts are to be extinguished? 'Oh,' you say, 'what will become of the ships on that night? What will be the fate of the one million sailors following the sea? What will be the doom of the millions of passengers? Who will arise to put down such a conspiracy?' Every man, woman and child in America and the world. But that is only a fable. That is what infidelity is trying to do—put out all the lighthouses on the coast of eternity, letting the soul go up to the "Narrows" of death with no light, no comfort, no peace—all that coast covered with the blackness of darkness. Instead of the great lighthouses, a glowworm of wit, a firefly of jocosity. Which do you like the better, O voyager for eternity, the firefly or the lighthouse?"

Now you are willing to have me turn from Huxley to Holy Writ; from Darwin to the Divine Word; from Harrison to Heaven's message; from Ingersoll to the Son of God; from agnosticism to knowledge, and our text provides occasion. "If any man shall do His will he shall know of the doctrine whether it be of God." You see your way.

THE SECRET OF SPIRITUAL KNOWLEDGE.

It involves self surrender. "If any man is willing to do his will." Ay! there is the starting point. There also is an obstacle. Men want to do their own wills. Men draw back from the Divine will. Some of them

refuse to search out what it is, and others having seen that will in the Word, or having heard it from the pulpit, find the flesh refusing it, rebelling against it. Hence, soul-darkness. The way to Calvary was not made plain to Christ Himself until He said: "Father, not my will, but thine be done." And you will never find your way there to stand at the feet of Jesus and hear your sin forgiven until you say the same. But if God be God you will find it when you say it. As our text declares of that man, "He shall know."

The path before you is plain even now. So many people want to see the whole length of the highway to Heaven before they take a single step in holy living; but remember that this text does not promise the lifting of all the clouds, the clearing of every fog, but it does promise a plain path for your feet, and to-night God is verifying His Word.

There is a better way for your next step. "Believe in the Lord Jesus Christ and thou shalt be saved." What hinders you from going that length? Suppose there are mysteries somewhere! Suppose as you attempt to divine your whole future, the fogs cut off the view! What of it when you can see clearly enough what the next step is?

Dr. Arthur Pierson says: "You gaze up at Mont Blanc; it is dim with the distance, and clouds wrap its summit as in a white shroud. But the clouds *belong about* lofty peaks; that is their natural home and they make the mountain look grand and sublime. They are fitted to catch a thousand hues from the sunbeam, and wrap the awful peak in rainbow colors; they leave the snow and ice far up toward heaven, which, as they melt, distill pure cool water for the springs below. But,

though clouds invest these summits thousands of feet above, there are no clouds about your pathway at the mountain's foot; here your path is plain and clear. And all this shows that you were not meant to live on that higher level. Those grand peaks are, like the stars they seem to touch, meant to look at and admire—to strike awe into your soul; but you could not abide up there; you would get lost. Those are slippery heights, whence many an ambitious climber falls to his own hurt. The air is too rare up there; you breathe with difficulty, and the cold is too intense. But here you walk safely, and your feet do not stumble."

Will you start to-night? Begin with what you suppose to be true, and ask God to make all needful revelations, and unless this inspired Word fails, your Father will do it.

There is the story of Dr. Rainford's dealing with an old friend of his, a German professor who was an agnostic, and whose whole creed was summed up in the three words, "I don't know." This old professor came to visit Dr. Rainsford and went with him to all the services of his church. When the day was ended the rector said to him: "Professor, tell me what you think of it all." His answer was: "It is beautiful, but that is all I can say." Then Dr. Rainsford put to him these questions: First, "Do you not think that it is possible that there may be a God?" And the old professor said: "Yes, possible." Second: "Then do you not think that it is probable that God has made a revelation of Himself to His creatures?" And his friend answered, "Yes, probable." Third: "Well do you not think," said he, "that He would make that revelation plain if we were to ask Him?" And the old

professor answered, "I should think He would be obliged to." "Well," said Dr. Rainsford, "have you ever asked Him?" And the old man answered, "No." "For my sake," said he, "will you ask Him now?" And they fell upon their knees in the study, and the minister said, "Lord God, reveal thyself unto my dear friend." When his prayer was ended he said, "Now, Professor, you pray." And the old man lifted his eyes and said, "Oh, God," and then as if he felt he had gone too far, he changed his petition, and said, "Oh, God, if there be a God, show me the light and I will"—he was going to say "I will walk in it,"—when suddenly he sprang to his feet with his face radiant and shouted, "Why I see it, and it is glorious!" His agnosticism took wings and departed from him. Faith filled his heart; and joy thrilled in his soul. He was from that time a good disciple of Jesus Christ. In the light of all this I make the plea; only encourage your least desire, and you shall come to know Him whom to know is life eternal.

IV.

Liberalism: or, The Speculations of the Uninspired.

"Why is my liberty judged of another man's conscience?" I. Cor. 10:29.

"To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20.

"Ye are my friends, if ye do whatsoever I command you." John 15:14.

WE have already given ourselves to the study of "Atheism: or, The Fool's Material Philosophy"; "Anarchism: or, Defiance of Constituted Authority"; and to a half-hour's thought on "Agnosticism: or, The Knowing Man's Negations."

This evening we are to talk upon another one of the Isms popular at the present time; in a way, the most popular of those that are now patent, namely—"Liberalism."

I find, in my touch with unchurched men and women, many curious and corrupting philosophies of religion that are passing current; and not all of those who hold some one of them understand that they have received for Christianity a misleading and mischievous counterfeit. It was on this account that I deemed it advisable to speak to this series of subjects, purposing,

God helping me, to put before those here present, what the Word says; knowing how impossible it is for error to live in the white light of Divine truth.

From one standpoint few pastors have so little reason to be disturbed by these Isms as does your speaker. In these five years of service in this pulpit, I have not parted with a man, woman, or child, who has gone to join any one of those bodies which teach and preach the Isms to which this series refers. There is no self-defense, therefore, in what has been said, in what will be said, in the discussion of these subjects. But so profoundly convinced am I that the way to keep people from wandering is to preach to them the Word, that I propose to set over against these Isms what the Scripture saith. And then, that part of this audience, which is unchurched as yet, and which makes up so considerable a proportion of it on every Sunday night, have the right to expect the truth from the ministry on which they are pleased to wait; and an equal right to look to that same pulpit for exposition of error that they may be instructed in the former, and warned against the latter.

For the treatment of the subject of "Liberalism, or the Speculations of the Uninspired" three texts have been selected and read. They furnish a proper basis for the discussion of this theme; they provide a starting point for its study; and they, together with other Scriptures, that properly pertain to this subject, will prove either its right to live or reasons why it should die.

To the Word then, "Why is my liberty judged of another man's conscience?" It is not; it should not be.

ANOTHER'S CONSCIENCE CANNOT DETERMINE MY CREED.

You will search the Bible in vain for the approval of that Popish practice. To the highest potentate of any visible church; to the most arrogant church itself God says, "Who art thou that judgeth another man's servant? To his own Master he standeth or falleth." "For it is written, As I live saith the Lord, Every tongue shall confess to God." "So then every one of us shall give an account of himself to God." Not to the Pope, if you please! Not to the Church! Not to any living fellow-creature for his convictions, but to God. "Let us not therefore, judge one another any more." This is not to say there is no authority with the church. Every man entering into an organized body, voluntarily accepts the teaching of that body, both in the form of its creed and the character of its discipline. And while that church can in no sense control his opinion, when he finds himself unable to accept its creed, and agree to its doctrines, common honesty makes his withdrawal from it a sacred obligation. But when he so withdraws, the church has no right to pronounce his doom because of his departure. When Evangelist Houser left Catholicism in obedience to the call of truth our worshipful(?) Bishop Ireland sent him the following suggestive epistle: "May God the Father, Son, and Holy Ghost damn you. May the Holy Angels damn you. May the Blessed Virgin Mary damn you. May all the prophets, priests and children of God damn you. May you be damned in your waking or sleeping; in your eating or drinking; your standing or sitting; your walking or running. May you be damned in your seed and progeny, your blood letting or blood withhold-

ing. May you be damned in your hands and feet; your speech and silence; in your brain and all the members of your body. May you be damned and eternally burned unless you repent and make restitution." But Houser knew the harmlessness of the Bishop's literary tirade. "Vengeance is Mine, I will repay, saith the Lord."

The spirit of intolerance in religion is Satanic. There are people who are quite given now-a-days to commending everything and everybody, and consequently they have their compliments for Romanism. It has never seemed to me necessary to continue a tirade against Catholicism. I have met Catholic people whom I believe to be Christians of a superior sort; I have come to the conclusion that the Roman Catholic church is not "the anti-Christ"; I see certain things in the conduct of that Church in America that are worthy of commendation. In many phases of its charities, its "Sisters," to say the least, are Christlike, and set before Protestant people beautiful examples. But one cannot forget the frightful intolerance which has characterized this organization in almost every instance where it was possessed with sufficient power. Its spoilation of old England in the days of Wicliff, demanding, as its due, enormous sums of money, and compelling its payment by shedding of blood, is a scarlet page that cannot be subtracted from history; its persecutions, even to the point of sword and fagot, for that noble line of God-appointed prophets, beginning with Tauler, including Wicliff, Hus, Savonarola, Latimer, Melancthon, Knox, Calvin, Coligny, Brewster and Wesley, will not soon be forgotten. While the massacre of the Hugenots by the basest treachery that was

ever planned, with the most criminal hands that ever spilled blood, and for the most dastardly purpose that ever animated hatred, ought not to be forgotten; especially in view of the fact that these acts have never been repudiated by these people; that the men and women who headed them are now called "the saints" of the church, and innocent children are taught to sing their praises. To be sure Catholicism has not been alone in its intolerance. John Bunyan went to jail at the hands of the Church of England; Servetus was destroyed with the consent of Calvin; and in New England and Spottsyvania, Va., Baptist ministers were either silenced or sent to prison by Congregationalists. Yet the great difference is in this, that the successors of these intolerant fathers have condemned their conduct, and deplored their spirit. As a Baptist I am proud of one thing in particular, that is, that you search history in vain to find a page stained with blood shed by Baptist hands; to find a single soul persecuted of this people because he held opinions other than they propagated.

You don't want to be broader than the Bible in what you believe, nor yet more liberal than Jesus Christ, but for liberty of conscience, for the right of each man to decide for himself what and how he shall worship, our forefathers fought and died, yet conquered; and we are content and happy to plead the practice of the same policy.

Toleration, even, is not true religion. The very word has in it the suggestion of an exclusive right! The church that boasts its toleration, expresses in the same breath its consummate egotism. Is it commendable that Catholics now "tolerate" in Italy, in France, in Mexico,

in Cuba, in the Philippines, and "privilege" Protestants to make proselites? "Tolerate!" "Privilege!" Indeed! Do you tolerate a man when he expresses his opinion? Do you privilege a man when you permit him to worship God as he pleases, unmolested? Perish the suggestion! His right to his opinion is as Divine as yours; as inalienable! Who made you a keeper of his conscience! Who passed over to you the power to decide his thinking! You never hear a Methodist saying "We are four million strong in America, and yet we *privilege* our Presbyterian brethren to preach;" you never hear a Baptist boast his liberality because with four millions in this country, his denomination does not persecute the smaller Congregational, Disciple, or even the Christian Science Church! Right is not determined by might; toleration is not the attitude for the majority! If I were the only Baptist in America I would have as much right to my opinion as any man of the four million Methodists in America! I would not ask them to tolerate me, I would stand up and say, "By the liberty of my conscience, by the royalty of my mind, and in loyalty to my Master, I claim equal ground with you!" "Why is my liberty judged of another man's conscience?"

But I go further still—so far as man's right over man is concerned. Even the infidel is not to be coerced. Robert G. Ingersoll had the social and civil right to his opinions! Up to the point where it could be proven that he was teaching or practicing immorality, his fellows might not interfere with his thinking; they had no right to hush him; no right to persecute him; no right to put him to death! Coercion is not Christ's method of conquering! He trusts truth rather; He

has not commanded His follower to imitate Mahomet, and go after infidels with a sword; but rather to imitate Himself, and go after them with the Sacred Word, and where it cannot conquer, unaided by violence, the Saviour wills no conquest.

I found, while visiting in Cedar Rapids, Iowa, what I never knew before, and what I was amazed to discover—and that is, that the great majority of the Bohemian people of this country are atheists of the rankest sort. Of fifty papers they publish in America more than forty propagate this atheism. The effect upon Bohemian life can be more easily imagined than pictured. And yet, but for a single point in their teaching, I should plead their right of opinion, and that is the point of its flagrant immorality. If the cathechism published by these people for the use of children in their schools, and on sale in one of their book stores in the city of Chicago, was in English, the seller would go to prison for its moral rottenness. But we must make distinction between personal opinions and teaching that has to do with public morals. The latter we may control—and must; the former, we may not touch, "for my liberty is not to be judged by another man's conscience."

But when I insist that no man has a right to make his conscience the basis of creed for others, I do not argue that one can think to suit himself, and see no evil come from it. Our second text takes us into another realm. When man deals with his fellow, he deals with his equal only, and can neither pose as master nor play the part of slave, without injury to his soul. But when man deals with God, the whole case is different. Here is where present-day "liberalism" is in error.

Our text calls attention to that fact—"To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." When God speaks there is no longer room for debate, unless the creature has become wiser than the Creator. You say "I will think to suit myself; I will believe the Bible or not, as I please; I will adopt its opinions or put them away at my pleasure." Then you will lose your soul in consequence.

THE LIBERALISM THAT LOOSES FROM THE BIBLE LEAVES THE LIGHT.

A man who says "I will think to suit myself, God's Word to the contrary notwithstanding," ships on the shoreless sea where no polar star appears; for which no chart or compass has ever been prepared.

Charles Spurgeon, speaking of this said, "Some people think it doesn't matter what doctrines you believe; that it is immaterial what church you attend; that all denominations are alike; and that infidelity is little less valuable than faith, if only sincere." "Well" said Spurgeon, "I dislike Mrs. Bigotry above almost all people in the world, and I never give her any compliment or praise. But there is another woman I hate equally as much, and that is Mrs. Latitudinarianism, a well-known character, who has discovered that there isn't much choice between truth and error." Liberalists are her children, and much like their mother.

Some of them say, "Well there are several sacred books. We guess they are all good enough, The Koran of Mahomed, the Shaster of Hindoo, the Zendavesta of Persia, and the Bible. If a man honestly believes in either, he is all right." All right, and yet a

savage? All right and yet lancing himself? "All right" and yet throwing his children into the Ganges, or under the Juggernauts? "All right" yet hanging with a hook in his back to excite the commiseration of the Deity? Believe it if you will, but to believe it is to go back to barbarism!

A Bible like an individual is "known by its fruits," and the man who is so liberal that he would as soon accept the one that keeps its subjects in savagery, as the one that has produced Christian civilization, shows little intelligent concern for either the state of society, or the eventual disposition of the soul.

"But," says another, *"the light of Nature suits me.* I prefer to walk by that." Well, the light of Nature is darkness, twelve hours out of every twenty-four, for at least two weeks in each month; and those who follow it are commonly children of the Night. They had the light of nature in Africa before Livingstone went to them with the Gospel, but it never illumined their minds, or let one ray into their darkened hearts. Hume, the great infidel historian, was an ardent advocate of the light of Nature. One night he was calling at a good minister's home, and on his leaving, the parson proposed holding the lamp while he made his way down the steps. "Oh, no," said Hume, "I will walk in the light of Nature; the moon shines!" At the second step the moon was obscured by a passing cloud, and Mr. Hume missed his footing and fell flat on his face. The preacher ran down and assisted him in rising, and then remarked, "Mr. Hume when you could have clear shinning, don't break your fool neck by attempting to walk in Nature's uncertain light." The Psalmist sets us a better example when he says, "Thy

Word is a lamp unto my feet; and a light unto my path." While Solomon, the wisest of men, teaches the same truth, saying, "For the commandment is a lamp, and the law is light."

There are others who say *"We rely upon Reason."* "We find no need of a Revelation!" Well, Reason is a good thing if you have enough of it. But the man who is so bigoted as to suppose his reason a sufficient guide at all times is commonly short in that commodity. The worst Pope that ever presided beside the Tiber is not so ignorant and arrogant as is that Pope Self, which says "I am sufficient." Paul, if he were writing Epistles to-day, would address some Minneapolitans as he did certain Romans, "Be not wise in your own conceit."

But *"Science!"* says another, "Surely you admit the light of Science." I ask, "Whose Science?" "How much Science do you know? Of what Science are you a master? To what school of Science do you belong? How long will the Science of your school be regarded scientific?"

Joseph Parker, in his "Plea for the Old Sword" reminds us that science is a very shifting thing. Newton had one Science; Tyndall set up another. To-day they are both rejected in many particulars by the great names. Progressive Professors find that when ten years have passed standard text-books go out of date, supplanted by new ones; while practicing physicians would not dare prescribe for their patients after the manner of their predecessors. Ah, truly the Apostle wrote: "Whether there be knowledge it shall pass away." We don't object to Nature; we don't reject Reason; we don't despise Science, but we say of them

all they were never meant for the salvation of the soul. They may tell us something about how "the heavens go;" but, on "how to go to heaven" they speak not a dependable word. The teachers of them ought to keep to their realm of physics, and cease once for all from attempting to turn them into theology. Before Isaiah's speech every one of them must be measured: "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." And this Word says we can't be saved by Reason; this Word says Nature never made a saint; this Word denies Science any soul-saving power, for it is written, of Jesus of Nazareth, whom God raised from the dead, "Neither is there salvation in any other. For there is none other name under heaven, given among men, whereby we must be saved."

Dr. A. J. Gordon quotes "If any man preach any other Gospel unto you than that ye have received, let him be accursed," and says, "This makes very serious business of the ministry—serious in view of the fact that we have no more choice as to what kind of Gospel we will preach, than as to what kind of money we will use to pay our debts." He reminds us that one of the most artful methods of issuing spurious currency is to take a gold coin, bore into it and dig out its heart and then fill the space with lead, leaving the coin intact in appearance, but with its value gone; and insists that the present-day liberalism has adopted the custom, and is palming upon the public a counterfeit of God's religion. When I compare what is preached from the so-called liberal pulpits of the land, with what is written in the everlasting Word of God, I find myself compelled to agree with Gordon.

But to the last text: "Ye are my friends if ye do whatsoever I command you."

IN CHRIST'S COMMANDS THE CHRISTIAN FINDS AN END TO CONTROVERSY.

His faith is not a question of his own opinion, and certainly *is not to be determined by his pleasure.* Theodore Parker, the father of American free-thinking, after discussing the reasons men had assigned for his apparent success, said, "The real thing they did not seem to hit, was, that I preached an idea of God; of man; and of religion, which commended itself to the nature of mankind." To which this sage reply has been made "Sure enough, it is cheering to the natural man" to be told, for instance that "sin has no more existence than the phlogiston which was premised to explain combustion, and to hear all reference to it branded as "damaged phraseology," tainted with infamous "notions of God and man." And if, perchance, mention must be made of the petty errors, the venial omissions, the occasional peccadillos, which now and then force themselves on our attention, what more soothing and reassuring than to be told that such slips "are but the incidents of our attempts to get command over our faculties;" that, "just as children in learning to write mistake letters, miscall words, and miswrite phrases," so we, by "these experiments which fail, learn self-command." Such was the lavender-water theology preached for a whole generation by this priest of "transcendentalism." It was a theology, too, which was as full of opposition to Christianity as it was "weak and irrational."

The man who is striving to lead a true Christian life finds the disposition of his flesh and the demands

of his heavenly Father often in conflict. If he practice the former and build up a creed in keeping with his conduct, it will result every time in a degradation of character. But, if, on the other hand, God's commands become his marching orders, difficult as some of them will be to execute, obedience to them will bring him a spiritual blessing and increase his Christ-likeness. When, therefore, you make choice between the liberalism of Parker, and the Revelation of God's Word, you decide whether you will go up or down, heavenward or hellward. To live a godly life in Christ Jesus requires an admission of the existence of sin; requires a constant fight against the adversary—Satan; requires a struggle to put under Self, with all the lusts of the flesh; but it also rewards its subjects with salvation. I would rather be the man who breasts the winds and waves, and after hours of conflict with them, makes the beach, than the one who seizes some passing spar and drifts with it oceanward, gliding gaily, until he is beyond the reach of a possible return, and is lost to the sight of the Life-savers.

It is in loyalty to the Word of the Lord that light increases for us. No man can know the right until he is willing to do it. Jesus said, "If any man is willing to do God's will, he shall know of the teaching, whether it be from God." And the whole question, therefore, of a man's salvation turns upon his willingness to practice the truth of God. Every one hesitating to be obedient to the Word might say:

"Lo, on a narrow neck of land,
'Twixt two unbounded seas I stand
A moment's time, an inch of space
May lodge me in yon heavenly place,
Or shut me up in Hell."

Such, in fact, are the interests depending upon whether one accepts the truth or rejects it. For, "he that believeth hath everlasting life. And he that believeth not is condemned already." Oh, that to-night, I could persuade those of you who have been playing with false faiths, to put them all aside, to be done with them forever, and to come home to Him who stands ready to save; ready to reveal his truth to the man who will walk in it. For one day, the final hour will be on, and how good then, it will be to find that you have adopted that philosophy of religion which makes of Jesus your friend.

My friend, Mr. Porter, the pastor at Cedar Rapids, Iowa, told me this story of a class-mate's death. It was in a vacation season when the end came to this young man. Another of Mr. Porter's school friends, an unconverted man, was at the bedside of this sick collegemate when the last hour was on. A few minutes before his death, this man said, "My good fellow, you know I am not a Christian, I don't know what to say to you, I don't know how to pray for you, but I do feel that I ought to tell you you are going to die, so that if you desire to do so, you can make your peace with God." And the young man answered, "Many are the opportunities I have had to do that. They came to me when I was in health; when my body was whole, when my mind was perfectly sane; when my friends were praying for my surrender. I refused then, to accept the salvation that God offered in His Son. Now that my life is wasted; that all my days are lost, I am ashamed to ask God to save my soul." And without a further word of repentance; without a single

appeal for pardon, he passed out to stand before that God whose love he had rejected.

I plead with you to-night to make your peace with God now. I plead with you to follow the appointments of His Word, and find now forgiveness and cleansing! While you are in health; while you are of sound mind; while you are free from any suggestion of "the last sickness," will you offer yourselves to Him, to be forever obedient unto His Word?

V.

Mammonism: or, The Mad Race for Money.

"Ye cannot serve God and Mammon." Luke 16:13.

MAMMONISM has come to have a very definite meaning. In fact, it would seem that the usage of this word was at once common, and the thought contained in it patent, in Christ's time. He employed it to express a personification of the love of riches, when He said, "Ye cannot serve God and Mammon." The Talmud confirms us in the notion that this word was in common use in Christ's day because we find in it the saying, touching the Jews of that time, "We know that they believed in the law and took care of the Commandments, and of the tithes, and that their whole conversation was good—only that they loved the Mammon and hated one another without cause."

McClintock and Strong, in their Bible Encyclopedia, say of Mammon, "there is no reason to suppose that any idol received Divine honors, in the East, under this name."

Frederick W. Robertson, speaking of this same term, says, "Mammon is the name of an Assyrian god who presided over wealth." Whatever may be the truth between these authorities, it is clear that Christ

meant to speak of Mammon as if it were a god of many men, when he said, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." And more and more, as time goes on, our common speech impersonates this spirit of greed of gain, and calls it "the god" of those men who worship at the shrine of silver and gold. Krummacher meant to emphasize that very thought, when speaking of the delusions of Mammon, he said, "Do not believe the impotent idol; his golden mountains are but the ocean's foam, his paradises deceptive phantoms."

Some years ago Dr. Lorimer, speaking to this same subject, called attention to certain great social sins, which, if they were not outstripping our civilization, were to say the least, keeping full to the front of it, and added, "The more I reflect on the present state of society, the more fully am I convinced that the evils of which I have complained are to be traced to that particular sin which is condemned by Jesus in the text, 'Ye cannot serve God and Mammon.' The sins of which he had spoken were the debasement of human bodies, the indifference to human life, the slaughter of the moral qualities of manhood, the exaltation to the office of idols, supremacy in commerce, political sovereignty and social aggrandizement. And it is in part, because I agree with this honored pastor in his strictures upon the spirit of greed, that I speak to you this evening on the subject of "Mammonism: or, The Mad Race for Money."

The three or four assertions that I want to make concerning Mammonism, will scarcely be disputed by any.

IT APPEALS TO THE NATURAL MAN.

When I speak of "the natural man," I mean just that. The man who is Nature's product; the man of the flesh. It makes no difference whether he be the man you call Christian or skeptic, the desires of the flesh remain the same. In the first instance the spirit may be in mastery over them, while in the second the desire itself is master of all, but in each, the desire is there.

The appeal is to the passion of gain. I believe this to be a natural passion, an inherent one, also. Children come into the world with certain lusts of the flesh; and no one of them evidences itself sooner than this selfish spirit of gain. The toothless baby will attempt to take toys away from its brothers and sisters. That is at once a prophecy of what he will attempt when he becomes a man; and the proof that this passion is born with the child. Under the best circumstances of breeding it will take on more and more strength, and you will find it asserting itself in the alley where boys play marbles for keeps; in the sitting room where girls dispute touching their respective possessions; and when full grown, in the gambling den where men strive to rob each other, and in the brothel where women part with virtue, for the sake of gain.

John Ruskin says, "The first of all English games is money-making. That is an all-absorbing game, and we knock each other down oftener in playing at that than at football, or any rougher sport." And Ruskin's true words are only an illustration to the effect that greed is not only a natural passion with men; but with multitudes it is the master passion as well. True, its original implantation, may have been for the purpose

of self-preservation, sustenance, success; but, that it has become a very lust no man can question who studies the conduct of many of his fellow mortals.

In September, 1900, the newspapers reported four thousand people at Cape Nome, stranded and sending piteous appeals to the government of the United States for transports away from that North land, ere the winter season came, bringing certain death by starvation and cold. What accounted for the rush to that inhospitable clime? Only this,—that gold had been found there. Were these people so poverty-stricken in their own homes that to make such a trip and run such risks were necessary to the possible continuance of existence? No! multitudes of them had left behind prosperous business, had parted from paying positions, had gone from comfortable homes. The master passion of gain sent them to this far-off shore and to this barren land.

Jesus had occasion when He said, "Take heed and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth."

Mahommed claimed among his revelations, one to this effect, "If a son of Adam had two rivers of gold, he would covet the third, and if he had three he would covet the fourth."

It appeals also to the pride of the eyes. Riches give opportunity to make a fair show in the flesh; and who by nature is free from the desire? When John summed up the sources of all sin, he found need of but three expressions, "the lust of the flesh, the lust of the eyes, and the pride of life." Did you ever stop

to think how Mammonism creates and cultivates "the lust of the eyes?" By clothing the rich in costly attire it incites to covetousness the middle and poorer classes; and not a few of these, determined to make a fair show in the flesh, either live beyond their means and are cursed with debt, or else defraud their fellows, and are destroyed by dishonesty. If the money that men and women use to needlessly adorn person, equipage, home; the money spent, not for necessities, but solely to make a show, were given to God for the proclamation of the Gospel, the whole world would hear the truth in a twelve month. But the pride of men's eyes make this impossible. Under Mammon's influence it seems to them more important that they should shine before their fellows than that souls should be saved from sin.

A brother had some occasion for his strictures on what he styled the "anomalous dukes of American Society" when he declared it to be a truth that "the coarsest piece of human crockery, not worth five shillings of anybody's money, if stuffed like the earthen idol of Somnauth with half a wagon-load of gold coin," was looked upon by many as a veritable deity entitled to the tremulous homage of mankind. It is such homage men want. Hence their league with Mammon.

Mammonism also appeals to the lust of power. Did it ever occur to you that when all other arts of the Adversary had failed, the climax of temptation remained to him, and he brought it forth in his endeavor to effect the downfall of the Son of Man. "He taketh Him up into an exceeding high mountain and sheweth Him all the kingdoms of the world, and the glory of them,

and saith unto Him, "All these things will I give Thee, if thou wilt fall down and worship me."

It seems to me that no man can longer question that the lust of power is, from Satan's standpoint, the colossal temptation, for when this failed, Satan confessed his defeat by fleeing from the Man who had resisted it. And from time immemorial, Mammon's subjects have occupied this seat. As Dr. Harris, once suggested, "Titles and honors are among its rewards, and thrones are at its disposal; among its counselors are kings, and many of the great and mighty of the earth are enrolled among its worshippers. Where are the waters that are not plowed by its navies; what emperial element is not yoked to its car; philosophy itself has become a mercenary in its pay; and science—a votary at its shrine,—brings all its noblest discoveries as offerings to its feet. What part of the globe's surface is not rapidly yielding up its lost stores of hidden treasure to the spirit of gain? Scorning the dream of the philosopher's stone it aspires to turn the globe itself into gold."

When only a few years since, Horace Greeley dubbed our current coin, on which is written, "In God we trust," "The Almighty Dollar" men held up their hands at the irreverence and the impiety of speech. But while it is true that God, and God alone, is worshipped by the true Christian people the world over, as the only God of power, Mammon has a greater multitude of votaries; and surely much of the power of this present world she puts into their hands, and by this very appointment continues her mighty appeal to the Natural man.

My next remark concerning Mammonism is this,

IT CHARACTERIZES MODERN COMMERCE.

There is a sense in which commerce of all times has been inspired by the spirit of gain. The evil children of this spirit—such as cheating, dishonesty and robbery, are not twentieth-century products; every age since Jacob has had its quota of supplanters.

But surely Mammonism never had so conspicuous a place in commerce as it holds in this moment. This is due to certain effects of what we call our advanced civilization.

Never before was money so valuable. The marts never possessed so many things that could be had in exchange for money. And the men of the past, educated under other systems, never had so many wishes to be gratified, necessities to be met, lusts to be satisfied, as the children of this century know. Our fathers could get on with very little of gold. Log cabins were easy when the forest stood thick on every side; homespun clothes comfortable when the best-to-do neighbors knew no other style; the appetite was readily gratified when the garden and the forest were alone looked to for a contribution. A hundred years ago, with a few pennies in his pocket, a man could walk among his fellows and feel his need of nothing. To-night just because money is so valuable; just because the possession of so many things depends upon presenting it in exchange, one's pockets must be filled with it, or else he finds himself face to face with adverse winds at every turn. I noticed a while ago, that the vessels plying between San Francisco and Cape Nome had hit upon the intelligent expedient of taking sand from those gold-besprinkled beaches of the Nome district, and using it for ballast on the return trip. It served

to steady the vessel in her warfare against the storms that sweep the Pacific; and when she had come into port, it returned to her something like a hundred dollars a ton, clean profit. I am willing to admit that the man of some means is best equipped to stem the tides and fight the storms of twentieth century life. Money never had so much value as it has this evening. It can do better than clothe a man in fine linen; better than provide him with sumptuous fare for every day: with it he can purchase mental stores, and by its proper use he can even enrich the soul, and honor God.

And, thanks to the spirit of modern commerce, *money was never so easily made as now.* The Old Testament fathers lived for hundreds of years, but the conditions of life were such that even Methuselah could not possibly become a millionaire. If it be true that Adam lived, as is commonly supposed, about six thousand years ago, had he continued until now, putting in the bank $50.00 for every working day in the year, he would this evening be worth only about $90,000,000, a sum so small that he couldn't think of riding in the same class with Mr. Rockefeller, who, in about thirty years has amassed three or four times that amount.

The ease of money making accentuates the greed of gain. The mere fact that Jay Gould can get together so much in the space of a short life; that Mr. Rockefeller can gain even more in less time, rouses the ambition of the multitude. This ambition often expresses itself in that men bite and devour one another in their mad race for money-making.

According to Herbert Spencer, "The Dakota used to eat the heart of a fallen antagonist to increase his

own courage; and a New Zealander would swallow the eyes of a slain foe that he might see farther," and one remarks, "When a cunning manipulator of stocks, by ways that are dark and tricks that are not vain, appropriates to himself the money of his less wily and astute fellow-citizen, he is assuredly following in the foot-steps of the Dakota and New Zealander." They simply robbed their victims of eyes and heart; but the conscienceless speculator plunders even his friends—for his own advantage—of that which is sight to their age and as strength to their helplessness." And yet, this writer has not gone far enough. The conscienceless speculator destroys himself also. The man who covets the possessions of his fellows, and comes into them by any other means than that of fair exchange will find his fortunes that beneath which he himself has fallen, and under the weight of which his moral manhood will expire.

The story is told that when Rome was beseiged, the daughter of its ruler saw the golden bracelets on the left arm of the enemy, and she sent word to them she would betray her city and surrender it if only they would give her these ornaments. The proffer was accepted; at night the city gate opened. As the army passed in, she was present to receive the bracelets. Keeping their promise they threw them upon her, and followed them with their shields, until under the weight she fell and died. As Lot's wife stands a perpetual testimony to the folly of turning back to Sodom when once started for Zoar, so this daughter of Rome, demonstrated once for all the certainty of self-destruction for all them who betray sacred interests to gratify the spirit of covetousness.

Finally, let us think of

CHRIST'S THREE-FOLD JUDGMENT OF MAMMONISM.

On three separate occasions this term Mammonism was employed by our Lord and Master.

Once He sought to show how it *tempts men to dishonesty.* In His parable of the unjust steward, after having called attention to the man's deception, He says, "If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." (Luke 16:11). That question is full of meaning; it brings all of the dishonest of the earth face to face with the fact that infidelity in business involves an exclusion from the Divine favor; that commercial dishonesty is moral bankruptcy. Oh, that men could appreciate this fact. Henry Ward Beecher declares, "Should the Atlantic ocean break over our shores and roll sheer across to the Pacific, sweeping every vestige of cultivation, and burying our wealth, it would be a mercy, compared to that ocean deluge of dishonesty and crime, which, sweeping over the whole land has spared our wealth and taken our virtues. What are corn-fields and vineyards; what are stores and manufactures and what are gold and silver, when conscience and honor are gone?"

Paul was thinking of dishonest gain when he wrote, "The love of money is the root of all evil. Which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

Again, Jesus insisted that men must *choose between Mammon and God.* He said, "Ye cannot serve both

God and Mammon." You will remember that long ago Job expressed the same sentiment, "If I have made gold my hope, or have said to the fine gold 'Thou art my confidence;' if I rejoiced because my wealth was great, and because mine hand had gotten much—this were an iniquity to be punished by the judge, for I should have denied the God that is above."

That is a marvelous parable which we have called "the Parable of the Rich Fool." By it the Master made two points forever clear, First—The folly of storing up for the body while making no provision for the soul; and second—the insanity of supposing that one can either stay with his possessions or know surely what disposition will eventually be made of them. It is only a few years now since Drew and Vanderbilt were in their famous fight for the control of the Erie R. R., and the eyes of the nation were upon them as it is to-day upon Mr. Hill and his associates. When looking upon them one said, "Oh, God, who are these men? with phosphoric light I see standing over their portals the Divine hand writing 'Fool,' 'Fool!' and God says to them, 'In a year or two whose shall these things be?'" John Foster remarks, "The first of these men lost his wealth, the second left his." It is not our right to judge, but it is our misfortune to fear, lest in the choice of them both, God was not given first place.

But Christ prescribes how to turn the *unrighteous mammon to good account.* "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9. I think no one could study that parable without agreeing with John Watson in his

interpretation of what Jesus meant by this speech. It was not that you could buy heaven with unholy money. God forbid! But it was that you could so employ the perishing gold of earth as to prove yourself not unworthy a place in the kingdom of God, and as to so aid those who shall precede you there that they will extend welcoming hands when once you come. Watson says, "The Magi who brought their gifts to the Holy Child! the faithful women who made a home for God's Son; St. Matthew, and such as he, who left all to follow Him; Zacchaeus, who in honor of His coming gave half of his goods to the poor; Joseph, who obtained Christ's body from Pilate and laid it in his own garden tomb, were good stewards. These men did make friends with the mammon of unrighteousness, and changed their gold and silver into eternal riches. They did not make their sacrifices for ends of gain, but for love's sake. Keeping the one commandment of Love, they had kept all the others, and had a right "to enter in by the gate into the City."

A few days since I read an essay on the life of John Tauler, that matchless soul of the Middle Ages; and Dr. Herrick tells us how he turned his back upon his earthly father's riches that he might serve God. And though his decision made him poor for all time, who doubts that it made him rich for eternity? Some of you are familiar with the history of Fred Charrington, whose wonderful mission work in East London, has made him famed the world round. His father was a brewer, and when Fred was converted to God he commenced at once to seek the salvation of his fellows, but shortly discovered that he couldn't sell them beer and show them the way of Life at the same time.

Accordingly he separated himself from the Brewing firm, and incurred his earthly father's displeasure and disinheritance. But who will say that his heavenly Father was not well-pleased with the sacrifice, seeing that in all these years, Charrington has gone on, spending what fortune he had in evidence of his own friendship for Jesus Christ, and in the work of snatching men from sin, many of whom have preceded him to the glory land. Oh, I would like to be there when Fred Charrington sweeps in and see the multitude of the poor fellows that he snatched from East London slums, and started toward the Gates of God, as they give him royal welcome into the "House not made with hands." Yes, often it costs something to become a Christian, and always it costs something to remain a Christian, but who is not willing to pay the price of self-sacrifice for Christ's sake! and who that knows the love of God is not glad to feel that he can so use silver and gold, talents and time, as to help in filling heaven with those who shall forevermore be his friends?

VI.

Formalism: or, The Church's Friendly Foe.

"Then spake Jesus to the multitude, and to His disciples, saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matthew, 23:11.

OUR subject this evening is "Formalism: or, The Church's Friendly Foe." It is not my purpose to speak against "Form" but against "Formalism." There are some forms prescribed by the Sacred Word. And, although the greater part of these passed away with the Old Dispensation, being utterly displaced by the simplicities of the New Testament, still the religion of Jesus Christ was not absolutely without ceremony—every act of His life being in perfect accord with the Apostle's appeal "Let all things be done decently and in order."

Charles Spurgeon, speaking of the materialism of Christ's religion, says that it has its two ordinances, Baptism and the Lord's Supper; it's services of God's house; it's Sabbath day; it's outward ritual of worship; it's solemn songs; it's sacred prayers; and perhaps before all, it's form of sound words to be held fast, as containing that creed which it is necessary for men to believe if they would hold the truth as it is in Jesus. Against all of these I have not a word. On the contrary, I am proud to belong to that school of interpreters who insist upon strict obedience to the very letter of New Testament teaching. It does make a difference whether one be baptized in the Biblical way, or whether he follow the way of Romish tradition; it does make a difference whether a man celebrate the Lord's Supper by the use of bread and the fruit of the grape, or whether he substitute cake and milk, instead. These ceremonies have their symbolisms,—teachings—which are utterly lost the moment we depart from the very letter of the Word. It does make a difference whether you call Saturday or Sunday, the worship day of the church of Christ, seeing that the latter was adopted by the Apostles of Jesus, and celebrated His resurrection from the dead. It does make a difference whether you do your worship in silence, or with songs of praise, since the Apostle has called upon us to speak "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:19. It does make a difference whether a service is orderly or represents confusion, since, as the Apostle says, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in

those that are unlearned, or unbelievers, will they not say that ye are mad? * * * For God is not the author of confusion." 1 Corinthians 14:23, 33.

I plead, therefore, not against "form" but against "Formalism;" against form gone mad; against that scrupulous and critical observation of man-made rites, without which, some will not worship at all; and I call it "the friendly Foe of the Church;" and believe that the claim can be substantiated.

Three things let us consider tonight; The Foe in Formalism; The Fruits of Formalism; and How to be Saved from Formalism.

THE FOE IN FORMALISM.

The friendliness of this foe in no wise redeems its character. You know how it grows up in churches. It takes to itself just a little at a time; it comes to us under the plea of lending aid to our work; it proposes to adorn for us the house of God with pictures and statuary; it proclaims itself a patron of the best music; it appeals to our pride by proposing to dress at least our priests and other functionaries of the church, in attractive garb; it makes appeal to the people at large by saying, "We let you read in concert, and recite in concert, prayers; and give you that much more prominence in the service;" it proposes that we bow down and rise up at a certain time, and in a definite way, and thereby secure the Divine favor; it claims to be the embodiment of æsthetics, a term popular with this pleasure-loving age; and by this show of friendliness it finds extensive favor. But when one comes to consider certain facts of its existence he unmasks it, and finds himself face to face with one of the greatest foes against which the church has had to contend.

And, first of all, *it displaces essentials with externalities.* Jesus said of the formalists of His time, the very Pharisees of our text, "All their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments." Those two appointments of the Pharisee's dress appealed to the eyes—one of them worn on the forehead, an insignia of sacred office; and the other increasing the white of the loose robe or blanket, worn by the Pharisees, to signify to the public how clean their characters were.

Those customs of the old Jewish church are practically repeated in some of the Protestant, and in all of the Catholic churches, of the present day. What else is the meaning of a string of beads about the neck; the significance of the cross hanging over the heart; the suggestive flowing robes employed by the priests and preachers of "uppish churches;" the genuflections of their congregations? God forbid that I should speak a word against conventional propriety, except it come to pass, as it does, that it prove itself opposed to the real progress of the church of God; and I agree with Dr. Joseph Parker, that in many a place "conventional propriety is killing the church." It is not the blatant scoffing of an Ingersoll that harms this holy institution; but rather the smooth ceremonialist, who despises essentials, but delights in externalities; who is far more concerned with whether the preacher wear the prescribed robe, than that he be clad with the robe of righteousness.

Paul prophesied a day when men should become "lovers of their own selves" * * * "when having a form of Godliness they will deny the power thereof," and pleads, "From such turn away."

LIBRARY
K. C. K.
BAPTIST SEMINARY

Ceremonialism discredits Christ as the only Savior. Men who make much of it, come to trust in it for their redemption; churches that take to that kind of thing, come eventually to teach that redemption is through traditions. The sacraments take, with such, the place of the Son of God; penitence has to give way to penance; and a Savior's forgiveness of sin, to the sale of indulgences therein. Even hell is to be emptied, not by the mercy of the loving Master, but by the price demanded by the priest for praying the people out of purgatory. You know the history that has been made in these matters. You recall how Tetzel enriched the coffers of Romanism by permitting the people to pay for the privilege of sinning, and at the same time gave rise to the Reformation. He not only taught that "Murder could be pardoned for a certain consideration, and that incest and every other crime had its price" but, as Dr. Archibald says, invented a purgatory to increase the revenues, and going about with pictures, representing people writhing in the flames, called upon the faithful of that dark age in these words, "Harken to your departed parents who cry to you from the bottomless abyss, 'we are enduring horrible torments, and a small alms would deliver us. You could give it and you will not.'" Silver then was made a Savior of souls, only needing to be coupled with a certain ceremony of prayer by a stained priest to make the redemption sure.

Froude relates a story of a man who got the better of the priest in this passage. He put a shilling into the plate and then enquired, "Father, is my friend's soul out?" "Yes," replied the priest. "Quite sure?" was the further inquiry. "There is not a doubt," said the priest, "he now enjoys a happy deliverance."

"Glad to hear it," answered the man, "if he is out, they will not put him in again, and that is a bad shilling."

But there is no silver, good or bad; no ceremony, secular or sacred, that can save a soul. Paul taught this truth long ago, when to the Philippians, he wrote, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ; and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead." Philippians 3:4-11.

It dispenses with the leadings of the Spirit. How can the Holy Ghost govern in the life of the church if men plan its entire performance and insist upon the carrying out of their own programs. Dr. Broadus, in his volume "The Preparation and Delivery of Sermons" objects to the custom of writing sermons in full, and delivering them memoritor, on the ground that it gives the Holy Ghost too little opportunity to con-

trol in one's thought and speech while speaking—an argument which has never appealed to me as sound, since the Holy Ghost can as easily instruct me on Saturday what I ought to think and what I ought to say, as he can on Sunday. But if somebody fixed up for me a formula of a sermon, and insisted that I should follow that every Sabbath, then the Holy Ghost could be but poorly honored through my thought or speech. And it is so in the services of God's house. I used to read articles on "How to Conduct a Successful Prayer Meeting," and then, in my wanderings, I have gone into these churches whose pastors have made contributions to prayer-meeting literature, and found a few folk, feebly singing a hymn that had been duly announced, and "played through," before the first note was sung; and two or three of the brethren, after being called upon by the pastor, would make talks, extensive enough; and yet, between speakers, there would be pauses that left one wondering if he had been transported and the seventh seal was being opened, and as it was written "There was silence in heaven about the space of a half hour."

And much of this comes from mechanics; hymns are selected in advance; Scripture passages are to be read by certain individuals to keep the meeting going; certain intellectual brethren are primed for the presentation of some subject; then, in the interim, others are called by name, and thus with a single stroke, they are honored and the hour is filled up. More and more am I profoundly impressed with the fact that it is not my *right* even to do these things. God's Spirit knows who ought to speak, and can teach them in that same hour, what they ought to say. He

also knows what songs ought to be sung, and can move the hearts of praise through them. He is no respecter of persons and perhaps would prefer to hear a word from the newest born, even as a father finds great delight in the prattle of the little child. I want to testify that since the day, some seven or eight years ago, when I saw that formalism was a foe to the church, and to give it any place in the prayer-meeting was to dispense with the Spirit's administration, I have seen the best prayer meetings of my ministry. Ah, surely, "when He is come He will take of the things of Christ and show them unto you."

THE FRUITS OF FORMALISM.

Three of these at least are distinctly set forth in the Scripture read.

Hypocrisy is its first effect. Of these Pharisees Jesus said, "Do not ye after their works, for they say and do not." Hypocrisy! Again, "All their works they do for to be seen of men." Hypocrisy! And yet again, "They devour widows' houses and for a pretence make long prayers." Hypocrisy! No wonder we hear Him saying, "Woe unto you Scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess." And we have already seen that formalism has to do with the outside, and it is a fact, often, that the more men put on the outside the less they have on the inside. Carefulness about forms has commonly gone along with the rejection of Jesus, and a consequent deficiency of character. There are men in this town who would not touch any other kind of meat on Friday than fish, but who don't hesitate to go straight from the fish dinner to the accursed saloon;

those who keep lent with punctilious strictness, but who loose the feet and flesh the moment the town clock strikes its last hour—giving thereby, some occasion to Jesus' words, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." Mark 7:6.

And all of this hypocrisy is not in High Churches. There is not a little of it in those of us who are a plainer people. The man who can stand up and make a fair profession on the Sunday, and live like the Devil all the week, is illustrating one of the fruits of formalism; and surely his hypocrisy is none the less grievous because he belongs to the Congregational, Presbyterian, Methodist or Baptist church of God.

Arrogance is the second result. Formalists are always tending toward imperialism. As Christ said, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." It does not take the formalist long to be claiming certain favors for himself,—the uppermost rooms at feasts, for instance; "the chief seats in the synagogue;" the bowings down of his less favored fellows, called by Christ, "greetings in the market." In order to insure this he commonly dresses himself in such a way that you need make no mistake when you meet him.

M. Capefigue, is reported as saying of church officials, "The bishops, priests, and deacons were no longer dressed in the simple garment of linen or coarse stuff which belonged to the epoch of persecution and martyrdom; they were clothed as the magistrates of Greece, and the satraps of Syria and Persia. The

bishop bore on his head the mitre adorned with precious stones; in his hand he grasped the pastoral staff in the form of a scepter; his finger was ornamented by an amythyst of large size.," etc., etc., etc.

It is serious business to tell a man, dressed like that, plain truth. If one wants to know how serious let him go back to, and study the history of, the martyrs of the Middle Ages; and while formalists no longer shed the blood of dissenters, formalism has not changed its spirit, and today arrogance is its pre-eminent trait. In the judgment of a formalist, ordinary fellows ought to fall at his feet, and if they don't do it he is ready to excummunicate them. It was to this very company, and touching this very spirit, that Peter writes, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:1-3.

Formalism finds expression also in exclusiveness. In this same wonderful passage Jesus said these men loved to be called "Rabbi" or teacher; they wanted you to recognize them as "master;" in every way they wanted you to feel the distance between your humility and their exaltation.

I had a young woman in my church marry an Episcopal man. The young fellow had often attended our services and was my friend. He and his bride-elect invited the Rector of the neighboring church to share the honors of the hour with the Dissenter. He

said he would like to do it but he could not bring himself to participate in a sacred service like that with a man who would not wear a gown. But, do you know, Baptists are not free at this point. I have had dear Baptist people tell me that when I went into the pulpit in a short coat to preach, the whole service was spoiled for them. Now I don't object to people's admiring a Prince Albert coat; the facts is I think it is rather pretty myself. But somehow I have never been able to see what it had to do with my being a preacher; nor am I able to understand why a sermon spoken over a red tie might not turn people to God, quite as readily as though it passed the black or white sentinel. And I have found that when forms are put aside by a man, you find a friend of the people, one who believes that the church of God ought to cut the social loaf from top to bottom; one who is not himself cut off from sweet fellowship with his plain brethern by a two-story collar. I do not know how you may regard it, but to me the antithesis of Christianity is exclusiveness. That old Pharisee who drew his robes about him and went his way in mortal fear lest he touch the crowd and become contaminated, was the most contemptible exposition of religion that Judaism knew. And the pity is that his progeny has ever been imposed upon the Christian church. Away with phylacteries! out with extended borders for gowns! and curses be on your exclusiveness, since in Christ Jesus "there is neither Jew nor Greek: Neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Galatians 3:28.

And now for the last and the best suggestion of our text.

SALVATION FROM FORMALISM.

Here is the first step for the man afflicted by this foe—

Refuse such titles as separate you from your brethren. "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." Refuse also to give these titles to others, "call no man your father which is upon the earth, for one is your father which is in heaven." This business of sitting in Moses' seat, through terms and titles, must be ceased from if one is saved from ceremonialism. Think of any man being willing to wear the title of Pope! For my own part I have no use for that of Bishop, save when it is employed in the New Testament sense; for that of Priest, Presiding elder; Doctor; and Reverend. The Lord save us from this last! "Holy and reverend is His name." What business have we assuming that title or even permitting it? You will pardon the phrase, I know it is not elegant, but I want now to be expressive. It makes me "tired" to be called Reverend. And sometimes I wish when I married I had changed my name because Rev. Riley seems to slip from the tongue so easily. I honestly believe that its employment, as a title for man, is one of the greatest pieces of irreverence; and I am shocked that certain ministers who are rather common-place men, intellectually and morally, are not quite content to have so humble a title do them honor, and so they sign themselves "The Right Reverend E. King, D. D., Lord Bishop of Lincoln," if you please; or "The Rt. Rev. W. Alexander, D. D., Lord Bishop of Derry;" or "The Rt. Rev. W. Boyd Carpenter, D. D., Lord Bishop of Ripon." And, so far as I know the majority of

these "Right Reverends" and "Lord Bishops" are about the last people you would want to give audience. I am in perfect sympathy with Elizabeth Stewart Phelps when, in "A Singular Life" she describes a stranger in Angel Alley, Windover, halting before a door, over which was written, "The Church of the Love of Christ." "What goes on here?" he asked of a bystander. "Better things than ever went on here before," was the reply. "They've got a *man* up there. He ain't no dummy in a minister's choker." The stranger put another question. "Well," came the cordial answer, "He has several names in Angel Alley: 'fisherman's friend' is one of the most pop'lar. Some calls him 'the gospel cap'n.' There's those that prefers jest to say, 'the new minister.' There's one name he *don't* go by very often, and that's 'the Reverend Bayard.'"

Henryk Seinkiewicz in "Quo Vadis" gives this picture of the Apostle Peter, as Vinicius saw him, at the time when Christianity was spreading through the entire Roman Empire. He says, "The old man had no mitre on his head, no garland of oak-leaves on his temples, no palm in his hand, no golden tablet on his breast, he wore no white robe embroidered with stars; in a word, he bore no insignia of the kind worn by priests—Oriental, Egyptian, or Greek—or by Roman flamens. And Vinicius was struck by that same difference again which he felt when listening to the Christian hymns; for that "fisherman," too, seemed to him, not like some high priest skilled in ceremonial, but as it were a witness, simple, aged, and immensely venerable, who had journeyed from afar to relate a truth which he had seen, which he had touched, which he

believed as he believed in existence, and he had come to love this truth precisely because he believed it. There was in his face, therefore, such a power of convincing as truth itself has." "Call him Pope—Peter?" It took some hundreds of years to accomplish that degradation. Call him "Dr. Peter?" who ever dared! Call him "Lord Bishop Peter," not unless you want to be sarcastic! Call him "Reverend Peter!" No, this is what they called him. "There he is, The disciple of Christ; the fisherman;" and that was sufficient. Since, as we saw, he needed no titles; his character spake for itself, and when his lips parted he proved his ability far better than a college degree could ever have done. I have the same objection to these titles that I have to coat-tails, robes, and collars. They separate Christ's man from the common people and smell of ceremonialism.

Our text suggests a second step toward salvation from formalism.

Exercise humility of spirit. "He that is greatest among you shall be your servant." "He that shall humble himself shall be exalted." To the Romans Paul wrote, "I say, through the grace given unto me, to every man that is among you not to think of himself more highly than he ought to think." Isaiah regarded himself a sinner and rejoiced in that invitation from the Lord, "Come now and let us reason together. Though your sins be as scarlet they will be as white as snow; and though they be red like crimson, they shall become as wool." David had no high notions of his holiness, but cried rather, "Have mercy upon me Oh, God, according to thy loving kindness. According unto the multitude of thy tender mercies blot out my transgressions; wash me thoroughly from mine iniquity and

cleanse me from my sins. For I acknowledge my transgression and my sin is ever before me." Psalm 51:1-3.

When Tauler, the father of modern mystics, was fifty years of age, he read this 51st Psalm, and saw himself in the picture; and so humiliated was he by his sense of sin, that for "two whole years his lips were sealed in shame." A writer says, "Even the mercy of God, which he had preached so freely to others, he felt too wicked and too unworthy to claim for himself." And yet God granted him His mercy just because of his humility. You remember Jesus Christ once spake a parable to this point "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:10-14.

Finally,

Turn from all ceremonies to the Son of God. "One is your Master, even Christ." With Paul, have no confidence in the flesh. Count your birth in a Christian home, your confirmation at twelve or fourteen, your aspersion, your participation in the Lord's Supper, your answers to the questions of the catechism, your church attendance, even your very prayers but lost, that

you "may win Christ and be found in Him, not having your own righteousness which is of the law; but that which is through the faith of Christ." When He was hanging on the cross, He cried "It is finished," and referred not so much to His life, as to your salvation, which was then and there perfected, and which now by His death is proffered to all those who put their trust in Him. "Neither is there salvation in any other." How many of you have read the story of John Maynard, the pilot on our northern lake, whose vessel was destroyed with fire. When the flames were discovered they were already too far along for the vessel to escape destruction, and the winds were fanning them into a fury; and the red tongues were licking the windows of the pilot house, when the frightened people found that the vessel was headed shoreward, and evidently a firm hand was still on the helm. The captain shouted through his trumpet, "John Maynard." "Aye, aye, sir." "Can you hold on?" "I'll try, sir." A few minutes more and the same question was asked. And out from the smoke and flame John's voice answered "I'll try, sir!" Even then his right hand was burned to a crisp. But when he took it off from the wheel he laid on his left to be burned. John Maynard beached that vessel, and every soul on board was saved except his own which, just as the steamer touched shore, ascended to God in a chariot of fire.

What would you think of those travelers had they not escaped that burning vessel, when, through the sacrifice of Maynard's life, salvation was made possible? What would you say of their appreciation of his noble work had they treated that shore with indifference; and on a burning deck sat leisurely down to be

strangled by the smoke or consumed of the flame? No greater act of ingratitude could they have shown to Maynard's sacred memory, and no greater contempt for life itself, than would have been exhibited in such conduct. And, tonight, seeing that Jesus Christ has made possible your salvation and mine from the furious storm of false teaching; your salvation and mine from the consuming flames of coming judgment: has, by putting out His hands to be spiked, and exposing his heart to be speared, beached the boat of human destiny, and made it possible for every man, woman and child to step out on the sure ground of His solemn oaths and promises to be safe forever! What shall we say of his ingratitude, who refuses it, or of his indifference to life who prefers to perish?

VII.

Supernaturalism: or, The Miracle Ancient and Modern.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2:11.

THE Christian world has fully consented to the authenticity of this miracle, and does not call into question the record of the many marvels of Christ's ministry which succeeded this one-wrought in "Cana of Galilee." But, strange to say, that same Christian world "is divided against itself" on the subject of the modern miracle. The creeds of most of the greater denominations are silent touching the issues of this controversy. Atheists, Naturalists, Rationalists, Formalists, and kindred folk have so violently and assiduously assaulted the miracle itself, and spoken with such rage against the thought of a modern miracle, that they have made timid men afraid to talk on this subject lest they should seem to fly in the face of Philosophy or Science, or both; and coerced from too many Christian men, the humiliating concession concerning the Lazarus at the gate "thy bruise is incurable; thy wound is grievous; there is none to plead thy cause that thou may'st be bound up." Is such a concession to the power of the Adversary necessary? What saith the Word? The true prophet's part was

voiced to Samuel by the aged Eli—"What is the thing that the Lord has said unto thee? I pray thee hide it not from me. God do so to thee and more also, if thou hide anything * * * of all the things that He hath said unto thee." If men are to be saved from the vagaries and fanaticisms which are more and more multiplying on every side, it must be through the faithful ministry of the Word. Every subject of controversy must be brought to it for settlement; and the honest inquirer will ask but one question—"What saith the Scripture?"

Now to the text: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him."

This text marvelously compasses what I want to say this morning on Supernaturalism, or, The Miracle Ancient and Modern. Following its plain suggestions I call your attention to The Miracle Performed; The Miracle Promised; and, The Purpose of the Miracle.

THE MIRACLE PERFORMED.

"This beginning of miracles did Jesus in Cana of Galilee."

The question asked by every student of this subject is, "*What is a miracle?*" It is a question not so easily answered. In fact the very difficulty of defining a miracle has been made the ground of its denial, alike by skeptics and ecclesiastical scribes. And yet, as Dr. Lorimer has said, "The Gospels have taught that miracles are astonishing and expressive effects of which the Divine energy is the direct and all-sufficient cause." Whether that definition be accepted or no, the question of miracles is not to be evaded. What men want

to know is this, whether what Jesus did at Cana of Galilee, in turning water into wine; at Jericho, in opening the eyes of the blind; at the bier of the Nain widow's son, and again at Lazarus' tomb, in raising the dead, are works so wonderful that God's power alone accounts for them? If so, it is all one with us whether you speak of them as "miracles," "signs," "wonders," or "powers." The act is defined not so much by words as by the conceded presence and power of God.

Edward Gilpin Johnson, in his introduction to "Reynold's Discourses" says of beauty, "Beauty analyzed is beauty slain, and it is after all, wiser to rest satisfied with inhaling the fragrance of the flower of art and enjoying its perfections, than to pull it to pieces, count the petals and stamens, and resolve the perfume into an essence scientifically procurable from wayside seeds." The ninth chapter of John presents a perfect illustration of our thought: A man blind from his birth had received his sight at the word of the Lord. Being brought unto the Pharisees they asked him "how he had received his sight? And yet again they said unto him, "What did he to thee? How opened he thine eyes?" thereby taking the advantage of disputants who would evade facts by entrenching themselves behind the difficulties of a definition. The answer of that man includes one of the best definitions of a miracle possible—"One thing I know, that whereas I was blind now I see." And again, "If this man were not of God he could do nothing." A miracle is some astonishing expression of God's might.

"This beginning of miracles did Jesus." Water was turned into wine by the fiat of His own will. For Him to mentally command it was sufficient—since "all

things are possible with God." It is only the millionth man who rises to any proper conception of the Divine majesty and power. Whenever you meet such a man, his faith makes his name immortal. Witness the Centurion, who at Capernaum, "came beseeching Christ, saying, Lord my servant lieth at home sick of the palsy and grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said: Lord I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed. * * * When Jesus heard that He marveled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel." And yet, why should a man who believes in God, exercise less confidence in His power? It is a strange freak of the intellect, to say the least, to consent to Hebrews 11:3 "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do not appear." (R. V.), and in the next breath call into question whether He, who spake the universe into existence, can quicken the palsied, cleanse the leper, or raise the dead with a word. O. M. Mitchel, in his "Planetary and Solar World" says, of the rings of Saturn, "It is beyond our power to conceive how this could be accomplished by any law of which we have any knowledge, and we must refer their structure, at once, to the fiat of Omnipotence." The rings of Saturn are stubborn facts; and why should the Scientist, who has no possible explanation of their existence and relations, object to Mitchel's believing disposition of them.

Robert Buchanan says justly, concerning the effort

of men to reject the miracle and keep the Master, "We may follow Mr. Matthew Arnold in his pitiful feats of literary Jesuitry, and put all the miraculous business aside, in order to throw one last straw of hope to the sinking Church of England. We may putter and quibble about "poetry" and "essential" religion just as much or as little as we please; but with the loss of the supernatural pretension, perishes the whole fabric of organized Christianity."

The opinion of Strauss, Baur, Newman and others that a miracle "is unnatural and hence impossible" can carry but little weight with clear thinking men, and still less with Christian believers. The supernatural is in no sense the unnatural. It would be difficult to show that the miracles of the Master were not, every one, a replacement of some dethroned power to its natural position. It is possible for the electric current that drives the street car to be reversed and turn the wheels backward. Will the Scientist who witnesses this operation claim an unnatural action when the operator so manipulates the current as to drive his car forward again? What else is sickness than a reversal of all the natural levers of physical life; a backward revolution of the organs of nature? What else was Christ's healing than turning again the currents of health into their appointed channels? In some sections of China women's feet are bound, and that custom prevails so extensively that many a girl grows up feeling it must be so. And yet, is it unnatural when Christian teaching takes the bandages from the toes, and the feet of a Chinese woman attain their divinely appointed proportions? What else is paralysis and blindness than a binding of the feet and a blinding of

the eyes by the Adversary? And what else is the word of Jesus "Arise, take up thy bed and walk;" "Receive thy sight" than a tearing away of the same that Nature may reassert herself? Who can prove that death is natural? Why then should these devotees of so-called Law object, and count it "a thing incredible that God should raise the dead?" I believe that the resurrection of the body from the grave is as much in keeping with the eternal laws of God, as is the coming of the beautiful chrysalis out of the silken bag in which last season's caterpillar perished. Christian men and women cannot afford to forget, either, that the miracle is possible, or else "the new heavens and the new earth" promised in the Revelation, are a mirage never to be realized, and believers are, as the Apostle Paul put it, "of all men most miserable," since their "faith is in vain."

THE MIRACLE PROMISED.

"This beginning of miracles did Jesus in Cana of Galilee."

The water made wine was only *the first in a series of wonderful works.* It was only the beginning of Christ's miracles. The very phrase employed is a promise of marvels to follow. To turn water into wine was wonderful; but greater things should they see, who walk with the Son of God. Tomorrow He will heal the Nobleman's son; the next day He will still the tempest; shortly the Demoniacs of Gadara shall be dispossessed; Jairus' daughter raised; the paralytic freshly empowered; the leper cleansed; the Centurion's servant healed; Simon's wife's mother recovered from her fever; the widow's son raised from the dead, etc. etc. How many miracles Jesus wrought no man

knows. In addition to the thirty odd, detailed, there are those sweeping sentences "And He healed all that were sick, and oppressed of the devil." Men, anxious to obscure the miracle, are wont to insist that Jesus gave Himself mostly to wonderful words. But any fair student of the Word of God must know that wonderful works claim at least half of this Divine record, and probably played no less conspicuous part in the life-labors of the Son of Man. True, the opponents of Jesus said, "Never man spake like this man," but the language of Nicodemus is equally suggestive: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."

The words and works of Jesus were alike, only beginnings. The miracle at Cana of Galilee was only a beginning of what Jesus would do in His earthly career. The miracles of three years and a half of public ministry were only a beginning of what Jesus would do in His office as Mediator between God and man. Students of the Word have been profoundly impressed by the opening sentence of Acts, "The former treatise have I made, oh Theophilus, of all that Jesus began both to do and teach." Certainly it never entered the mind of the Master that either His matchless words or His marvelous works would end at Calvary. For three years and a half He had made one of the chief objects of His ministry successors in labor. When His disciples were sorrowing at the shadow of the cross He comforted them by saying "Let not your heart be troubled, ye believe in God believe also in me * * * * He that believeth on me the works that I do shall he do also, and greater works than these shall he do

because I go unto my Father." If any man say that the works to be done by His apostles and disciples did not include miracles, it is sufficient to answer, "How readest thou?" Hear His commission to the twelve "As ye go preach, saying The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." And if any man say, "Yes, but this commission was given only to a select company," ye answer, "If so the same cannot be asserted concerning the promise of power," for lo these words conclude one of the Gospels, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. All these signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Was James prescribing for apostles only, or for the period in which he lived, when he wrote "Is any among you sick? Let him call for the elders of the church; and let them pray over him, annointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up?" Were Justin Martyr, Ireneaus, Tertullian, Origen, and Clement false in their claims of miracles in answer to prayer? Were those godly men and women of the middle ages, who kept the fires of a true faith smouldering when an apostate church smothered Inspiration itself, mistaken in supposing that these commissions were theirs, and their associated promises still potent? Was Bishop Simpson deceived when, in the fall of 1858, while at death's door, he mingled

his voice with that of Bishop Bowman, Wm. Taylor, and others, asking to be recovered, and there came a change so sudden that the physician called it "a miracle"—in that he attributed it to the promise and power of God? When, a short time ago, our own Baptist pastor, C. H. Holden, of Detroit, Mich., who for months had lain in bed, suffering intense agony with an injured limb, was recovered while Mr. Barlow, his assistant, and other believers were praying for him, was he guilty of a superstition in believing in a modern miracle? Three years ago this summer at Northfield, Mass., I met that marvelous woman Mrs. Whittemore, whose fame is in all the churches, and she told me how she had gone on her knees a blind woman, and had come up from them seeing clearly. Was she mistaken in attributing the change to the Christ of this morning's text, of whose ministry it was said, "The blind receive their sight?" To come nearer home, who is it that having known the long years of suffering on the part of our citizen-sister Miss Hollister and the sudden health that came while praying, but is led to join with the rulers in saying, "That indeed a notable miracle hath been done is manifest, and we cannot deny it." God forbid that any should add "but that it spread no further among the people let us straightly threaten her that she speak no further in this name."

There are those who argue that if miracles were meant to characterize all ages they would not have been so common in the ministry of Jesus and so exceptional among His modern followers. Dr. Gordon tells us of certain South African rivers, which instead of beginning as tiny brooks and flowing on deepening

and widening as they go, burst out from prolific springs, and then become shallower and shallower as they go on, until they are lost in the wastes of sand. It cannot be forgotten that the stream of salvation which began with the ministry of our Lord was at its fullest in the first century, so far at least as conquest against greatest odds was concerned. Why then should we be surprised if the Son of God Himself, who had the Spirit without measure, should witness the miraculous more often than appears now on fields made too nearly desert by the burning sun of secularism and the devastating winds of skepticism? And yet, the failure of present-day believers to appropriate the promises of God no more discredits the Divine purpose in making them than did the discomforture of the disciples, praying in vain for the relief of the epileptic, prove that Christ had put into His commission to the twelve, words which were mischievous and misleading.

THE MIRACLE'S PURPOSE.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory. And His disciples believed on Him."

It evidenced the deity of Jesus. You will remember that when He performed the miracle of the barley loaves and fishes the men who saw the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." Jno. 6:14. It was a natural reasoning! Jesus himself appealed to the Jews "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in Him." Jno. 10:37-38. To John

the Baptist's question, "Art thou He that should come?" Jesus answered and said unto them "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Matt. 11:4-5.

It expressed the sympathy of Jesus. It is the custom of all those who call the modern miracle into question to emphasize the fact that miracles attested the deity of Jesus, and added authority or weight to His words; but the most of them are silent touching the fact that miracles were ever wrought for their own sake; that miracles were ever wrought because the sight of suffering or distress so appealed to the Son of God that He could no more withhold his beneficent power than He could restrain Himself from tender pity. The glory of Jesus Christ consisted not alone in exhibitions of His deity but was equally manifested in the ebulitions of His humanity. At the grave of Lazarus He "wept." No man need be surprised therefore when He cried to his friend, fallen under the fierce assault of the last enemy—"Come forth." He who will may believe that that miracle was meant only to attest the divinity of Jesus, or add weight to His spoken words, but I am compelled to think that it was the cry of His humane heart calling back to His arms His bosom friend, and causing the hearts of those beautiful sisters—Mary and Martha—to lose their sorrow and leap for joy. Victor Hugo makes Jean Val Jean as watchful as the hunted ever are against possible detection on the part of his adversary; but when a driver's wagon is mired, this same man crawls be-

neath it, and by his Herculean strength, releases its wheels, and in the very process publishes his own name. Did Jean Val Jean lift that wagon to exhibit his power? Never! but because his tender human heart could not "pass by on the other side," seeing the distress of the stalled man! The Samaritan who ministered to the man on the way to Jericho, binding up his wounds, carrying him to an inn, paying his bills, providing against the future—did he do that that Samaria might have a good name, or that anybody might believe in him? Nay, verily, but because in his breast there beat the heart of a brother. And, if I know the Christ at all, He healed sick men, opened the eyes of the blind, and raised the dead, primarily because His heart was as humane as His character was Divine; His Spirit as compassionate as His Word was potent. Is it not written "And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Matt. 14:14. No wonder John wrote, "The Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace." And that glory was never better manifested than in the miracles that Jesus wrought for the help, health and happiness of men. It is while studying this side of His character we realize that 'our High Priest can be touched with the feeling of our infirmities,' and are encouraged to 'come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.'

It attested the saving power of Jesus. To do that was to manifest forth his glory. "The Son of Man was come to seek and to save that which was lost"; to

grant "remission of sins." They called his name Jesus 'because He was to save His people from their sins.' When he said to the paralytic, "Thy sins be forgiven thee" they charged Him with blasphemy, saying, "Who can forgive sins but God?" "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." The Father which sent Him, therein bore witness to Him, "Confirming the word with signs following" and proving the power to forgive sins by the fact that he could restore bodies. It is no wonder the sentence follows, "And his disciples believed on him." God meant that men should be convinced through the senses; that they should accept what they had seen and heard. When John comes to write his first epistle he lays claim to attention on the part of his readers by reason of the fact that he was speaking of the things which he had seen with his eyes, and heard with his ears, and handled of the Word of life. And if the miracle was potent for penitence and furnished the very basis of belief two thousand years ago, who doubts that the revival of the Word's plain teaching concerning it, and the practice of claiming its promises, would compel men to cry out again as did Peter, "We are unclean" and to seek His favor who is alike able to say, "Arise, take up thy bed and walk," or "Son, thy sins are forgiven thee." Have we forgotten the remark which the many, who resorted to Him beyond Jordan, made? "John did

no miracle, but all things that John spake of this man were true and they believed on him there." John 10:41-42. Have we forgotten the result when he raised to life the widow's son and delivered him to his mother? "There came a fear on all and they glorified God saying: A great prophet is risen up among us, and God hath visited His people."

It is true that every great revival of the past has come in consequence of the recovery of some long lost truth. "The just shall live by faith" bringing a revival in Luther's time; the eternal sovereignty of God, adding weight to Calvin's words; the personal responsibility for rejecting or accepting Jesus making effective the preaching of Wesley; the great commission giving power to Carey and his associates; the enduement of the Spirit—a second blessing, fitting for service—bringing great results in Finney's day; the pre-millennial return of the Lord making Moody a flaming fire. Do we not recall how in the days of Josiah—the good king, the high priest when he searched through the house of the Lord found the book of the law given by Moses, and "Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king * * * And it came to pass, when the king had heard the words of the law, that he rent his clothes," and confessed "great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. * * * Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into

the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers." 2 Chron. 34:15, 16, 18 29-33. I am persuaded that the truth, which when recovered, shall empower an enfeebled church and cause "strawberry festivals to give place to the festivals of the saints," and which will make men depend not so much upon the music in the gallery, or the eloquence in the pulpit, or the culture in the pew, as upon the power of God; and finance committees to look not to the latest fads in fair or festival, but to the Father who owns the cattle upon a thousand hills; and preachers to hope for successful meetings not from the coming of some famed brother, but rather from waiting in the upper room until they themselves have been baptized—the truth, I say, that will accomplish this change, is in those

plain texts which prove that God is present in His own world, and His arm is not shortened that He cannot save, nor His ear heavy that He cannot hear.

When men see the lesser miracles, once performed by the Son of God, being repeated in answer to prayer, they will be encouraged to look for that greatest of all His Marvels—the salvation of sinners from sin. It is no mere accident that Chas. Spurgeon, who prayed for many people to see them made well, prayed again, and preached to see men saved in soul. It is no mere accident that Geo. Mueller, who believed that God was present in His world and was working wonders, turned in the very last years of his life, evangelist—and revivals were in his wake wherever he went. It is no mere chance that John Wesley, who, when disabled with pain, fever, and cough, called on Jesus to restore him, that he might continue to speak, and found, as he himself said, "When I was praying my pain vanished away, my fever left me, my bodily strength returned" was able to effectually call sinners to repentance, and pray successfully for their pardon.

All over this country good preachers of the Gospel and noble souls in the pew are praying for a revival. In recent years plans for evangelism have been more extensive, expensive, and emphatic than the Church ever before knew; and, right at the time when "the new century movement for evangelism" ought to be at its height; in the very season when the reapers should be gathering whereon we have sowed, there come to us annual reports that strike the prophets of optimism into silence; and send the Church flat on her face again to cry to God for help. But our

cry will be like that of the prophets of Baal. Though it increase in agony, and we torture our souls as they cut their bodies, no fire will fall from heaven while we bow before the false gods of Naturalism, or worship at the superstitious shrines of Social Philosophy or Scientific Culture! Only, Beloved, by acknowledging God, by believing that what men have pronounced "impossible" is easy to Him; by seeing that whoever may pour on the extinguishing waters, He is yet able, and yet willing, and forever pledged—setting aside your so-called natural law, by His own right and power—to let the flames fall, can we hope for that conflagration which shall revive God's people, overthrow the prophets that oppose them, and bring even the unbelieving in penitence before Him to acknowledge that "He is God."

R. J. LIBRARY
K. C. K.
BAPTIST SEMINARY

VIII.

Eddyism: or, Science and Health vs. The Scripture.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Galatians 1:6-9.

THERE are few newly-formed faiths which have made themselves so conspicuous these last days as has Christian Science, while its popularity is evidenced, in that it has grown, within the life-time of its authoress, from a conception of her mind, to a denomination well nigh a million strong.

In our own city of Minneapolis it is illustrating daily, both its conspicuity and its ability to make converts. In the five years of my residence here, I have found more references to this cult in the daily newspapers than to any one of the greater denominations whose ministers and churches have helped to make the city what it is. I am candid in the opinion that for two years past the daily press has printed more on the subject of Christian Science than it has published in behalf of the entire one hundred evangelical churches, of which this city has just rea-

son to be proud. Whether our editors are semi-converts to this "so-called science;" or, whether some well-to-do citizens have had sufficient influence at the editor's office; or, whether these addresses have appeared as ads, paid for by line, the fact remains that they have appeared with increasing regularity. Now almost every week entire columns are accorded expositors of Christian Science.

Five years ago the Minneapolitan followers of Mrs. Eddy, when they met at all, were found in some small hall or private residence, and their notice of services had the sound of some passing fad of faith. Today, their First Church, a temple of some pretentions and beauty, no longer meets the demand of their multitudes; the second sanctuary, far more spacious and splendid, is in the process of erection, and is centrally located. It is claimed for the congregation that awaits its completion, that they well nigh fill the Lyceum Theater on the Sabbath, and recently rented the Unitarian church that they might make larger room for their mid-week meetings.

All of this suggests to me, two or three things, namely—that this is not an Ism of such ephemeral character that only fools find it necessary to speak against it; that this is not a cult that can be laughed out of court; and, so far as I am concerned, the attempt to legislate it out of existence is a piece of religious intolerance that I do not believe the increasing intelligence of the 20th century will continue to tolerate. In consonance with our discourse on Liberalism, I want to repeat that Christ does not care for conquest by coercion. His truth is in no need of such assistance; it contains in itself every element of

victory; and the man who resorts to any other method than teaching it, proves himself its enemy. "To the law and to the testimony; if they speak not according to this Word it is because there is no light in them." Isaiah 8:20.

That is the test for this Ism, and by that test, I am willing to measure swords with Christian Science; to see my Faith stand or fall, according as it is supported or opposed by the Word of God.

The first thing to which I invite your attention, therefore, is,

CHRISTIAN SCIENCE AND THE SCRIPTURES.

When I speak of "Christian Science and the Scriptures," I am purposely employing the phrase. There are points of parallelism between "Science and Health" and the Scriptures, which are evident to the intelligent reader; and which ought to be admitted by the man who poses as fair-minded. To give attention to all of these would require more time than is now at our command. But to the three or four fundamental points we do well to contribute some study.

Christian Science emphasizes the idea—"*God is love.*" I have yet to read the book by Mrs. Eddy in which this phrase does not occur very often. It really characterizes her volume, "Science and Health—With a Key to the Scriptures." It has a somewhat prominent place in her "Miscellaneous Writings—1883-1896." And in the little handbook "Yes and No" she repeats again, "God is love." In no one of these is she willing to let the sentence of the apostle pass without improvement, always taking pains to explain, "Love is principle, not person."

But, for the present, let us pass over her explanation and remember that she is at least faithful in her quotation—"God is love." Somehow or other I feel drawn to the individual who emphasizes that fact; to the denomination that gives it prominence. It is a truth the whole world needs to know. Joseph Parker put in beautifully when he said, " 'God is love' is the inclusive proposition—it is the encyclopaedia of doctrine; it is the secret of the universe. Creation is there, and providence, and redemption. That legend blooms in every flower and glows in every star; and it is working its way through all sin and pain and tears, and will work until in a sanctified humanity and in a reconciled universe it interprets and crowns the purpose of the cross."

Again, Christian Science lays stress *upon self-mastery.* The old stoics taught men to endure pain without a cry, and commended them when they were able to do the same and keep a placid countenance. Christian Science goes even beyond this and insists that there is no pain. Mrs. Eddy says, "Disease arises from a false and material sense, from the belief that matter has sensation. Therefore this material sense, which is untrue, is of necessity unreal." ("No & Yes," P. 13.)

And what it teaches concerning disease it says concerning every other form of sorrow or of pain. There is no man living who would ever reach such a conclusion as this until his thinking had been distorted by teaching at once unscientific and unscriptural. And yet, as a product of this denial of bodily ills and mental ailments, "Christian Scientists are noted for peace, humility, sweetness, patience

and abounding love." Unbiblical as is the basis of this teaching, the behavior coming from it is exactly that commended by the Sacred Scripture, only differing in its source. The Prophet said of God, "Thou wilt keep him in perfect peace whose mind is staid on Thee." David wrote, "Serve the Lord with gladness." Christ affirmed, "He that humbleth himself shall be exalted." And the same Master taught, "In your patience possess ye your souls." While His apostle said, "Ye have need of patience after that ye have done the will of God, ye might receive the promise." Hebrews 10:36.

No man having read John's first epistle can forget the prominence he there gives to the doctrine of brotherly love, affirming that it is the one evidence that we "are of the truth;" that we "are born of God." When Paul wrote to the Corinthians "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," he was affirming the necessity of self-mastery. And when we find that necessity met, even though it be in the character of a Christian Scientist, let us consent that whatever his precept may be, his practice is after the pattern that comes down from the mount.

R. F. Horton says, "Like a water-plant which grows in the ooze of the river-bed but only flowers when it gets above the surface into the upper air, we are so made that until we get above ourselves, above our surroundings, and penetrate victoriously into the love of God, there is no blossom or flower, no right love for men, no wholesome occupation with the things of sense and time."

Christian Science *has honored the doctrine of Divine healing.* To be sure they have associated it with some statements that are at once abstruse and unbiblical, making the healing a result of corrected opinion rather than a compassionate act of an all-powerful God. And yet, in teaching it at all, they have turned the attention of an unbelieving world, and a faithless church, to a long neglected Scripture truth. When A. A. Sulcer, Doctor of medicine, and Christian Scientist, says, "The gift of healing was lost, not because it was especially granted for the special epoch, and then denied to those of later times but because the power of the ministry—the Christ power—was lost," he uttered what is abundantly illustrated in history. When he continued, "Restore the one and the other is restored; separated they cannot be; neither can that power be denied without limiting one of the Divinely given tests, not merely of discipleship but of 'them that believe.' It proved the truth and divinity of the message then; and it proves the truth and divinity of the message now," he reached the very same conclusion to which Dr. A. J. Gordon came, through the study of the Scriptures themselves; and to which I believe any unprejudiced mind would come were the Holy Ghost to become teacher of the Bible text book. One of the wisest things our Baptist people ever did, in the way of properly instructing people concerning Baptism, was to collate all the texts of Scripture referring to that ordinance, and publish them *verbatim* and without comment. The greater doctrines of the Word of God will not be in dispute when men dispense with their prejudices and go about seeing what the Scripture saith.

Twice recently I have gone into homes to find there text books on Divine healing, arranged and printed by Christian Scientists, in which a multitude of Scripture passages, touching the subject of Divine healing, were printed without comment. In each instance I said, "If Christian Science will keep to this custom of letting God speak for Himself, and His Word teach its own truths, whoever will may oppose them, but I will not be found among the number." There may be those who can *explain away* the hundred and one texts, and more, that teach this doctrine, but is not the *practice* of the Word preferable? So long as Jehovah declares "I Am the Lord that healeth thee;" so long as He is set forth as the One who "forgives all our iniquities, and heals all our diseases;" so long as this stands in the middle of the Great Commission "These signs shall follow them that believe, they shall lay hands upon the sick and they shall recover;" so long as the epistle of James remains confessedly of the Sacred Canon, "Is any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick. And the Lord shall raise him up. And if he have committed sins they shall be forgiven him. Confess your faults one to another and pray one for another that you may be healed," my marching orders are too clear for me to refuse this service to any man who asks it; and the meaning of the Word is so evident that when the prayers go unanswered I will suspect my own faith rather than deny the truth of this Bible doctrine, or call in question the faithfulness of my covenant-keeping God. I am firmly convinced

that had the orthodox churches of this country stood for what the Scriptures say on the subject of healing, the misty and uncertain teachings of Christian Science, on the same subject, would have received no attention whatever, and one of the strongest pillars of this fabric of false religion, would have been taken away from them to strengthen the foundations of the "faith as it is in Christ."

I turn, therefore, from the consideration of Christian Science and the Scriptures to the second subject.

CHRISTIAN SCIENCE VS. THE SCRIPTURES.

Here again, the points of antagonism between this modern movement and the religion of our Master are too many for any speaker to undertake even their statement in the time allotted for a single address. But to two or three of the most fundamental of these points I desire to call attention.

Christian Science *opposes the Scripture in its claim of equal authority.* In "No and Yes" p. 42, Mrs. Eddy says, "If the Bible and my work, 'Science and Health' had their rightful place in schools of learning, they would revolutionize the world by advancing the Kingdom of Christ." There is no uncertain sound here. The Bible is not sufficient of itself; it must be supplemented by "my work;" it must stand on a level with "Science and Health." Again, she informs us, in "The year 1866 I discovered metaphysical healing and named it 'Christian Science.' The principle thereof is divine and apodictical." What other claim could be put forth for even the Word of God itself? But there is more to be said, and divesting herself of all mock modesty, she declares, "It

was not myself, but the divine power of Truth and Love, infinitely above me, which dictated Science and Health with Key to the Scriptures. I have been learning the higher meaning of this book since writing it. Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teaching in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine love, which to-day is circling the whole world. I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and I apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be supermodest in my estimate of the Christian Science text book." While her claim for her work is surely equal to that which any inspired prophet or apostle ever put forth in behalf of his section of the Sacred Canon; her opinion of herself would put them to shame. In "Miscellaneous Writings" p. 34, the question is asked, "Has Mrs. Eddy lost her power of healing?" And answered, "Has the sun ceased to shine, or the heavenly bodies to revolve about it?" I don't know whether it has ever impressed you, but I am more and more amused to see how many people there are that get up a new revelation, and how, almost universally, they add it to the Bible as a needful addenda. Take these present-day sinners, who style themselves "latter-day saints"—the Mormons, and every tract they distribute in this city begins with extensive quotations from the Bible, by way of making room for

some of Joe Smith's revelations. The Christian Scientists do the same. "The Bible and my work." Paul seems to have known that this would be the method of procedure, hence our text, "I marvel that ye are so soon removed from him that called you into the grace of Christ into another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, 'If any man preach any other gospel unto you than that ye have received, let him be accursed.'" Gal. 1:6-9.

John also anticipated these coming heresies, hence concluded the Sacred Canon by saying, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things that are written in this book." Revelation 22:18-19.

Even if there were no curse touching this attempt, who believes that there is any profit in it; what one of these modern revelators imagines for an instant that his work is an improvement upon the Old Word, except it be that silly company of people who have studied Scriptures so little that they are not acquainted with their content? A while ago I pulled my way through "Verbum Dei" by R. F. Horton, and heard that higher critic plead for a second Bible, a Sacred

Canon to be gotten out of the writings of the Fathers and modern preachers and teachers of note. And then, after all of his argument for this second Bible, he turned about and told his auditors, "But the Bible itself is, in so unique and peculiar a sense, the Word of God that just in proportion as we receive a veritable word from God in other directions we return to the Bible to find the message there more luminous, more harmonious, more Divine." All of which reminds me of that young man whose girl asked him if he didn't sometimes have thoughts that were difficult to express, and to which he replied, "Yes, and after I get them expressed, I cannot help wondering why I went to all that trouble."

Joseph Parker says, touching additions to the Bible, "There is not one! Even our beautiful hymns are beautiful only because they are Biblical. Have not some noble moral apothegms been added to the Bible? Not one! If one, produce it. If you produce it, I will engage to find it in the Bible as to its spiritual veracity. * * * Man's genius * * * cannot outrun or exceed God's inspiration." I call the claim of equal authority for "Science and Health," blasphemy! And Paul and John join with me in the charge.

Again, *Christian Science opposes Scripture in its denial of personality.* It denies the personality of God. On page 28 of "No and Yes" Mrs. Eddy says, "Is God a person?" and answers, "God is love, and love is principle, not person." Touching the personality of Jesus Christ in "Science and Health" Mrs. Eddy seldom mentions His name without following it by dash and writing—"Truth" in explanation of

what she means. Touching the personality of Satan, she says, "Is there a personal devil?" "Jesus cast out devils. This record shows that the term devil is generic * * * hence the apostles must refer to the evils which were cast out." Again, "There is no personal devil; that which is mistakenly called the devil is a negative or opposite of God, and whereas God is "I am" or positive being, the Devil is not." And then again, "A lie is all the Satan there is." I never think of her teachings touching the adversary without having Alfred J. Hough's poem come into my mind. A single verse from which must suffice:

> "Won't somebody step to the front forthwith
> And make his bow and show
> How the frauds and the crimes of a single
> Day spring up? We want to know.
> The devil was fairly voted out, and,
> Of course, the devil's gone;
> But simple people would like to know
> Who carries his business on?"

Touching the personality of man, this high-priestess with a single sentence, disposes of his body, saying that "it is a great mistake to suppose that matter is any part of the reality of existence." P. 238 "Science and Health." And of mind, by adding, "Man can never have any mind." And as the only soul she knows is, "all-soul-or principle" what is left of the personality of man? No body, no mind, no independent spirit, it is amazing she ever consented to marry one; and yet, I cannot help thinking that she got the best of the bargain if "Science and Health" is an indication of her own intellect.

What does the Bible teach touching these things? God says, "I am." Is there in human language a

more definite and clear cut expression of personality? As Dr. Behrends says, "I AM",—that is God,—self-conscious, self-revealing; as personal and individual, as am I. The lines of battle have raged between transcendence and immanence. I care very little for the words. What I want to know is, whether above the world or in it, God is "I am," personal being. For if God be self-conscious and self-revealing personal Being,—the path is open between Him and me. He can speak to me, and I can pray to Him. Religion vanishes if man cannot come to God; and revelation vanishes if God cannot come to man; both religion and revelation are secure if God be the Eternal "I AM,"—self-conscious and self-revealing. And in these days when theospohy makes dupes of some, and monism entangles others, both of them thinly disguised pantheism, the breezy and invigorating Christian affirmation of God as the living One needs sharp and continuous utterance."

As to Satan, so long as human language remains the vehicle of thought, intelligent men will never question the personality and power of this fallen spirit, who led our first parents into sin; who tempted our Lord; against whom Christians wage continual warfare; whose supremacy in the earth is prophesied for the latter times. (Rev. 13:4) And whose eventual overthrow is to characterize the beginning of the millennial reign. (Rev. 20:1-3). As to the personality of man I will not descend to the discussion as to whether I have a physical, mental and spiritual existence. So long as I continue to eat and drink and worship, not even "Science and Health" excites a single suspicion at either of these points.

A while ago, you remember, I taught that the antichrist was made up of all forms of opposition to God, and when I turn to the Word I find that John confirms my opinion by saying, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." I. John 2.22. And again, "Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:2-3.

Again, *Christian Science opposes the Scripture in its plan of salvation.* Touching the atonement it says, "Atonement is not blood. It stands for mortality disappearing, for Jesus' deathless life, which He left for an example and ransoms from sin all who follow it." You know the teaching of the Word, "Without shedding of blood there is no remission." (Heb. 9:22). "Washed us from our sins in His own blood." (Rev. 1.5). Christian Science says "there is but one way to heaven—harmony." Jesus says, "I am the way." (John 14:6). The difference here is radical, and the opposition of Christian Science to Scripture texts diametrical.

Kenneth Mackenzie reminds us that Jude, in the 11th verse of his short epistle, speaking of the antichristian element that shall characterize society in the end of the age, says, "They have gone in the way of Cain." We know what the way of Cain was. He refused to come to God by way of the blood; he would have no unsightly sacrifice, but be accepted by

a beautiful basket of fruit. God must take him on his own merits—in consequence of the work of his own hands, or he will not be received at all; while Abel, his brother, preferred to take God in the way of his appointment, and brought the slain-offering. The religion of one led to murder; the religion of the other made a martyr. When you have gone seven steps from Cain's life you find a son in Lamech, who was a polygamist and a murderer in one; when you have gone seven steps from Abel's life, you find a son, Enoch, "who walked with God" and was translated "not seeing death, because he pleased God." And so long as the world stands, these opposing theologies will present kindred spectacles. The man who attempts salvation without accepting the "Lamb of God slain from the foundation of the world" will lose his soul and start a stream of evil influences; the man who comes to the Christ of the Cross, will not only go up to be with Him in Paradise, but leave for the world a testimony touching the saving power of the suffering, conquering Son of God, that will prepare other souls to be blessed of Him, and privilege them a translation into His presence.

Finally,

THE SCRIPTURE VS. CHRISTIAN SCIENCE.

In considering the points where the Scriptures would take positive issue with Christian Science, we have chosen to name the three most important ones.

The Scriptures teach that sin is a solemn fact. There are few words in the Sacred Canon that play so conspicuous a part as the term *sin.*

If you look into Young's Analytical Concordance

you will discover that it takes seven columns of that large volume to print the single lines in which this word SIN appears. The meaning of the term is defined by the Apostle John "Sin is the transgression of the law." 1 John 3:4. Of what we call sin, Mrs. Eddy says, "God—or goodness could never make men capable of sin. * * * Now evil is but an illusion, has no real basis except belief." The Scriptures say, "If we say that we have no sin, we deceive ourselves and the truth is not in us. * * * If we say that we have not sinned we make Him a liar and His word is not in us." 1 John 1:8-10. Mrs. Eddy says, "Man cannot depart from holiness." The scriptures say, "They are all gone astray." "There is none righteous, no not one." "For all have sinned." To deny the fact of sin is to fit one's self for its commission with impunity. To humbly confess our sins is to come unto the promise of Him "who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Again, the *Scriptures represent unregenerate souls as lost.* "The soul that sinneth it shall die." Ezek. 18:4. "He that hath not the Son of God hath not life." 1 John 5:12. "He that believeth not the Son shall not see life, but the wrath of God abideth on Him." John 3:36. "The Son of Man is come to seek and to save that which was lost." Luke 19:10. Christian Science says "It is the sense of sin, not the sinful soul, that is lost." Christian Science says, "No final judgment awaits mortals." The Bible says, "We must all appear before the judgment seat of Christ." 2 Cor. 5:10. The Bible says, of those who maltreat and neglect the brethren of the Lord, "These shall

go away into everlasting punishment." Matt. 25:46. Beloved it were of little value that you follow the Scientist sincerely, honestly believing that you are doing right in accepting what he says, for if he depart from the Word of the Lord, and you follow him, doom will be the experience of both, your sincerity notwithstanding. Sincerity never saves anybody. The other day Engineer Strong, of "the Continental Limited" train, on the Wabash R. R., took his dispatch from the station agent and read it, "Pass at Sand Creek" but it was written "Pass at Seneca." He ran his engine supposing he had read aright. The result was a crash of two passenger trains, at a point near Adrian, Michigan, and the telegraph wires flashed across the country, "80 dead and 125 injured." He was sincere, but sincerity cannot save those who wrongly interpret authoritative writings.

The Scriptures present Jesus as the only, but adequate Saviour. And here they clash with Christian Science. As we have seen, it says, "There is but one way to heaven—harmony." The Scriptures say, of the Son of God, "This is the stone which was set at naught of your builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11-12.

And, as I have remarked, He is not merely the only Saviour, but according to the Word, the adequate one. Of Jesus of Nazereth Paul wrote, "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him,

seeing he ever liveth to make intercession for them." Hebrews 7:24-25.

"Choose you this night, which you will have,—A Science falsely so-called, which converts the eternal Father into a principle; the arch-enemy of man into an illusion; body, mind and spirit, into error of thinking; and heaven into Buddha's Nirvana; or, what the Bible sets forth—a God you can call your "Father in heaven" (Matt. 6:9); whose love, is such that he sent His Son to save you (Rom. 5:8); through whose sacrifice you may escape, (Rom. 8:1); and a heaven set for all those who are washed and made clean in the Blood of the Lamb, and which shall remain forever the abode of the happy and of the undefiled. Rev. 22:27. For my part, give me a Father who can think for me; and whose personal heart can pity me; a Saviour whose experience in the flesh has taught Him to be sympathetic with me even in my sins, and whose omnipotence makes possible my redemption out of them; a Holy Spirit whose office work it is to convict, instruct and comfort me; and a soul whose conscious independence is the pledge of a possible communion with God Himself and with all saints and angels, if that soul but accept the salvation that is in Jesus.

James Knapper was in Chicago without a cent and out of work. He went, one night, into a humble home on Dearborn street, and asked for a meal. The Christian woman gave it to him, and while he hungrily consumed it, talked to him of Christ. Before he left the house she asked him if he wouldn't kneel and let her pray for him. And he says, "There, for the first time, I bent the knee before God. And

friends I was not long in finding Him. That night I knocked, and almost instantly the door of life was opened to me, and I, who was before that hour a wicked outcast, have since that time walked with Him who was Abraham's friend, and whose truest title is —"Friend of sinners." Ah, men and women stricken of sin, conquered by the adversary, you know that your experiences of defeat are real, and I know it! But I also know what I want you to know, namely, that your victory against sin, and against the great adversary of the soul, may be also real to-night, if only you will come to that Son of God who says "Him that cometh to Me I will in no wise cast out."

IX.

Dowieism: or, Divine Healing and Doing Business.

"Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Job 1:9-11.

OUR text is Satan's question touching Job who was a man of God. The Adversary evidently believed that Job was a prosperous imposter, and he therefore proposed to test him for the purpose of demonstrating his own opinion. In the minds of a mighty majority of the people of this country, this text accurately describes Dr. John Alexander Dowie; and this test, would, in their opinion, reveal his real character, namely—that of a professionalist whose religion is a question of "revenue only." How far this opinion has occasion, time alone will tell.

It is stated that the most expert lapidary experiences the gravest difficulty in deciding at times between genuine and spurious stones, but that the coming and going of the seasons, sooner or later, always makes the difference so evident that even the unpracticed eye perceives it. The lesson in this, however, is one that many people prefer not to learn, because speech is more compatible to them than silence, and the passing of judgment more easy than the exercise of patience.

For almost ten years I have enjoyed a slight personal acquaintance with Dr. Dowie. It has been my privilege to listen to a few of his sermons; at one time, to make it my business to investigate a half dozen of the most exceptional cases claiming healing in connection with his work. For a period of nearly five years I read the reports concerning him in the Chicago press, and carefully compared them with what I knew to be the facts to which they remotely referred. And yet, I confess that I am not capable of forming an opinion of Dr. Dowie and his work, which I would dare to put forth as final, and sufficient to include at once the character of the man and his conduct. It seems to me common fairness for a public speaker to confine himself to facts with which he is familiar. In talking on the subject of "Christian Science" I purposely omitted any reference to the personality or character of Mrs. Eddy, because I have never seen her face. Being familiar with her theories, it was my right to treat them as I did, compare them with Scripture, commending where they were consonant with the same, and condemning when they opposed.

In what I shall say to-night on the subject of "Doweism: or, Divine Healing and Doing Business" personal knowledge, and not unreliable press reports, must decide the limits of this address. The people of this country are slowly but surely learning the lesson that our secular press is not a dependable medium of information. The man who can present no better proof of his opinions than a newspaper article, would not be countenanced in a court of justice. And, while society at large will swallow what

the Judge on the Bench will instantly repudiate, popular opinion more and more puts an interrogation point after the reporter's work. I may not be blamed, therefore, if I fail to confirm statements that you may have seen in print, prejudicial to Dr. Dowie; or refuse to accept in *toto* some that you have read commending him in unmeasured terms.

Going at once then to our subject, I prefer to relate what I shall say to three suggestions,—The Man—His Methods—and, His Message.

THE MAN.

Some of you may not be familiar with his *personal appearance.* I should say he is about five feet, ten inches tall; weight, probably, two hundred pounds; his once raven-black hair is now beginning to be touched with the frost of years; while his flowing beard presents about the same commingling of black and white. His features are strong; his eyes piercing. If one wanted a model for the ordinary Christian's conception of Elijah, the Tishbite, if you reduce Dr. Dowie at the girth a bit, he would meet the demand. In fact, his personality is so strikingly like that commonly attributed to this Old Testament prophet, that I can easily see how it adds to his own conceit that he is the Elijah "who is to come before the great and terrible day of the Lord;" and how it is one of the convincing factors that persuade his followers to the same opinion. And yet, there is nothing in the appearance of this "General Overseer of Zion" that would be accepted for a moment as a proof of any better than English birth, or higher calling than that of preaching.

His intellectual attainments are good. While not a scientist of the first order, he is certainly familiar with this general field, and is as competent to speak touching its attainments, as is the ordinary college graduate, who has added twenty or thirty years study to those of the school days. In his early life he made a special study of medicine. In theology he would be a match any day for a strong man; and his knowledge of law is such that in many instances of arrest, in other years, he employed no attorney, always successfully pleading his own case. When one takes into consideration the fact that he used to be arrested on an average of once a week, and tried in the Chicago courts, this is complimentary to his ability, and indicative of his delight, also; for if there is anything in which Dr. Dowie takes pleasure it is an intellectual tournament. His ability to get into difficulties, and his apparent enjoyment of them always reminds me of that Irishman of whom it is reported that, coming up the Mississippi River on a steamboat, he saw a free fight occurring on the bank, and begged the Captain to put out the gangplank and let him take a hand. He returned, after a while, somewhat battered and bruised, but affirming that he had not had such a good time since he left old Ireland. While Dr. Dowie is fairly familiar with the Scriptures, I am confident that he has not spent much time poring over Roman's 12:18, "If it be possible, as much as lieth in you, live peaceably with all men."

Against the *moral character* of Dr. Dowie I know nothing. In all the years in which the press has dipped its pen in gall to criticise, the charge of uncleanness, in any form, has never been made against

him. Individuals have whispered slanders, but no intelligent man would give countenance to such charges unless there was something more evidenced than the mere statement of the evil-mouthed. From one reliable source I heard of his petulent temper toward his wife, but in my own visits in the home, I have beheld only a most beautiful behaviour towards Mrs. Dowie, and to all outward appearances, the most mutual affection between them. Personal friends of mine who have spent from two to six weeks in Zion, coming into constant and close contact with the domestic life of his family, have affirmed, without exception, that it was sweet and Christian.

As to his business methods and their relations to his moral character, I leave that for attention at a later time in the discourse, only remarking further, that his courage has never been doubted by any who know him.

Joseph Parker says of Elijah, the Tishbite, "He came upon society now and then; came down like a flood from the threatening clouds; shot out like a fire, and burned the men whom he approached. He needed no hospitality. He asked for no testimonial, pledge, or favor, certificate, introduction or commendation. He was in very deed a son of Thunder." And no man could look upon the leader of Chicago's Zion, listen to his words, without feeling that he is before another Boanerges. He speaks also with an unfaltering voice, and you feel that even the Devil from hell could not make him afraid.

HIS METHODS.

At present his *financial methods are successful.* Ten years ago Dr. Dowie was poor; he lived plainly

in a flat in the southern part of Chicago; he preached to a few people in a clapboard building. He learned then how "to be in want;" judging from outward appearances, he has since then learned "how to abound." The newspapers have charged that, through deluding his people, he has financially destroyed them, and greatly enriched himself, and there are many that believe them. Thinking that, in common fairness, it were well to hear from the other side, I wrote to the cashier of his bank, William S. Peckham, who, when I was in Lafayette, Ind., was my warm personal friend, and was then the Cashier of the First National Bank of that city. Mr. Peckham is a man of devoted spirit, and while not possessed of that perfect balance which gives promise against "every wind of doctrine," he is one of such integrity that, on all ordinary matters, I should never think for a moment of calling his statements into question. In reply to my query as to whether Dr. Dowie was getting rich through the offerings of his followers, and, as to whether the business methods, adopted in the institution, were such as he could approve, and promising him perfect confidence should he desire it, Mr. Peckham said, "I am in a position to know all of Dr. Dowie's methods of business. I know him to be a man of strict integrity, and believe it would be impossible for him to do an injustice to any one. Everything in Zion is done through departments, headed by men of the highest ability and business sagacity. Dr. Dowie is not getting rich from the tithe offerings of Zion, but Zion herself is. Dr. Dowie never sees or handles one single dollar of the tithe offerings; they all go to the church recorder, and by him are

credited to the different givers, and receipts are sent to each. The money is then deposited in Zion City Bank, and is checked out by draft signed by the General Financial Manager of Zion, in payment of all bills against Zion, and for the extension of the work of the church. After watching carefully for five years, Zion's methods; and after two years' business relations, in a position where everything passes under my own eyes, I say to you what I should say if I were to go to the judgment to-morrow, or this night, that Dr. Dowie is a man of God, laboring and pouring out his very life for humanity, and for the extension of the Kingdom of God. Zion will stand your closest scrutiny." (W. S. Peckham.)

You have the newspaper charges on the one side; you have the statement of Mr. Peckham—cashier of his Bank—on the other. I have not the disposition to prejudice your judgment for or against Dr. Dowie, and the financial method which he has chosen to employ. You are capable of formulating your own opinions, seeing that you have in your possession as many of the facts as I have in mine.

This I know, from personal observation—*he is a consummate general.* When he had no more than a Gideon's band of three hundred, not a one of them would have cast himself prone on the ground to drink, had they imagined that by so doing, they would miss the Overseer's eyes, and possibly come short of receiving his commands; and now, when his followers have become thousands and tens of thousands, his commands are obeyed with equal alacrity. The organization at Chicago is well nigh perfect. His representatives go forth two by two, as they did in New

Testament times; and are sent out by seventies, following in that also, the Master's example.

Last summer, a year ago, having to change cars at a little town in central Ohio, I went into a barber shop to be shaved, and three fouler-mouthed men were never assembled than those to whose conversation I listened that morning. They were planning to mob Dowie's elder, when he should arrive in town. And, together with others, they did mob him and sent him away bruised and bleeding. Twice since that, this General Overseer has ordered his elders to preach in that place, and they have gone immediately about executing his command, only to be stoned and beaten, as was their predecessor. And yet, I doubt if there is an elder in Zion who would not head at once toward that miserable village if his Overseer suggested it.

It is related that when the French soldiers became disaffected with Napoleon, and, in the time of the Egyptian campaign, threatened his life, he walked among them, saying, "Soldiers, you are Frenchmen. You are too many to assassinate me, and too few to intimidate me." And the very bravery of the speech brought an end to the rebellion, and exalted Napoleon in the judgment of those who had threatened him. But Napoleon never could *compel* more servility on the part of his followers, than the believers in Dowie *volunteer* to him.

He is a constitutional critic. Like Elijah of old, he seems to imagine that he alone is all that is left of the Lord's prophets. In fact, if I believed, as some of his followers do, that he was Elijah, returned to earth, I should feel somewhat disappointed that all

these centuries in heaven had accomplished so little change in his character, that he fell at once into the old fault, that found expression at Horeb. He could see no good thing in the seven thousand who had not bowed the knee to Baal; and this self-styled Elijah sees little good in the hundreds of thousands who now worship, with him, the same God and believe, with him, the same Bible. The men who escape his criticism are few, and ought to regard themselves favored indeed.

The best of our brethren have suffered most at his merciless hand. The saintly Gordon's memory was not sainted enough to save him from Dr. Dowie's strictures; a Moody, with his hundreds of thousands of converts, and his tremendous influence for good in the church, must still be the subject of his sarcasm. A. B. Simpson, than whom God never put breath in a sweeter man, has been vilely slandered by Dr. Dowie, attacked not alone at the point of his opinions, but even the sanctity of his home invaded, and his high Christian character called into question. In fact, the one thing about Dr. Dowie, which, to me, has always been most objectionable was this marvelous ability to see the defects in others. I cannot quite believe he ever read Matthew 7:1-2, "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again."

As I have listened to his tirades against bad men, I have cried "Bravo!" but when I have read his attacks upon men of God, I have wondered whether he might not have reached the point to which Goethe's one-eyed friend—Heusgen—came when, as Goethe

says, with an indescribable squint, he affirmed, "I think I see defects in God."

He is tainted with self-conceit. Of course, he is an Englishman, and is portly, and may not mean half the pomposity that appears. But his beautiful carriage; his splendid span; the style in which he travels; his stigmas against the motives of others, his claim to be Elijah—come in the flesh—all suggest conceit. And yet, I once believed, that when on his knees before God, he was humble in spirit, and I have been filled with alarm touching the issue of this contention between the law of the mind, and the law of the members, which gave the Apostle Paul anxiety. It has seemed to me (I want to speak justly, but it has seemed to me) that with the increase of popularity, there has come arrogance and pride.

Few uninspired men ever said a truer thing than Dr. S. E. Herrick uttered in his essay on "John Hus." He tells how that man of God had come to position of peculiar power and influence. He was rector of the University, and so reached the intelligent and thinking multitude; through the students, he was touching the remote parts of the continent. He was confessor to Queen Sophia of Bavaria, and was thus brought into relations with the noble of Bavaria and Bohemia. He was appealing, as no other of all Bavaria did or could, to the growing national spirit, the growing patriotism of the people. From his pulpit at Bethlehem, he ruled the thought of the masses like a king upon his throne. He was, in truth, mightier than the archbishop, mightier in some ways, than the king himself. And, Herrick remarks, "Now, when a man is raised to such a position of power, and such a de-

gree of popularity as a preacher, one of two things will be likely to come of it. If his conscience is larger than his vanity he will become a martyr to his cause; if his vanity is larger than his conscience, his cause will become a martyr to him."

There are people who believe that this question has already been settled. On the one side, some say "Dr. Dowie will be a martyr to his cause;" and against this others declare the cause of truth is already a martyr to him. For my own part I think that the single claim of being Elijah—returned to earth—is a warrant for the latter opinion.

HIS MESSAGE.

He demands the reformation of society. Whatever else you may say of him, this must be admitted, that his eyes are not closed to sin. He is no Christian Scientist, denying that sin exists; he is no Liberalist, affirming that man is too good to be damned; he is no political preacher, keeping silent about what he sees for the sake of standing-in; he is no petted pastor, with a gag in his mouth; he does not belong to that company of preachers who insist that society is rapidly improving, and the millennium will come without any assistance from the personal presence of the Master. He sees in Chicago society sins that would shame the doings of Sodom, and he knows that the same is true in every considerable city of the land. And against these iniquities he hurls his anathemas. The arrows from his bow are tipped with fire, and everyone of them makes itself felt. His sarcasm stings; his ridicule excites wrath; his Gospel burns the godless. That is the principal reason why the Chicago press so insistently denounces and decries him. If

he were a rascal only, and was content to carry on his rascality, while saying nothing against the sins of others, he could be elected to the Chicago City Council, or made its next mayor. The daily press of Chicago does not make it its business to uncover faults and expose crimes, and track them to judgment. If it did, it would have its hands so full that Dowie could receive but little attention.

John Lord speaking of the work of Socrates in exposing the shallowness and worldliness of the Sophists of Athens says, "If he had let persons alone, and had not ridiculed their opinions and pretensions, they would probably have let him alone. Galileo aroused the wrath of the Inquisition not for his scientific discoveries, but because he ridiculed the Dominican and Jesuit guardians of the philosophy of the Middle Ages, and because he seemed to undermine the authority of the Scriptures and of the Church: his boldness, his sarcasms, and his mocking spirit were more offensive than his doctrines. The Church did not persecute Kepler or Pascal. The Athenians may have condemned Xenophanes and Anaxagoras, yet not the other Ionian philosophers, nor the lofty speculations of Plato; but they murdered Socrates because they hated him. It was not pleasant to the gay leaders of Athenian society to hear the utter vanity of their worldly lives painted with such unsparing severity, nor was it pleasant to the Sophists and rhetoricians to see their idols overthrown, and they themselves exposed as false teachers and shallow pretenders."

You remember that Victor Hugo, in Les Miserables, speaking of Jarvert says "he noticed that so-

ciety closes its doors without pity on two classes of men—those who attack it; and those who guard it."

That Dr. Dowie has attacked society; that he continues so to do daily, none of his auditors would dispute. Social resentment, then, is the very thing for which his followers should look; and if it be true, as they claim, that he is also guarding society, that would account for increased hatred and vituperation. Without passing opinion upon whether he is doing the latter or not, I want to say that never in the history of the world, has sin been more rampant than this evening; and never has the true prophet of God had better occasion to call to men to turn therefrom; and prophesy judgment for those who continue therein.

Dr. Dowie's message also contains *denunciation for existing and honored Christian denominations.* He sees the faults of the church so clearly that he seems to overlook her virtues. The hypocritical pretenders loom so large in his eyes that there is no retina-space left to mirror the many godly. His error is so much akin to that of George D. Herron, namely, the error of denouncing the evil without commending the good, that it makes one afraid lest his final conduct shall parallel that of this ex-Iowan Professor. The Scriptures do not teach that it is Christian charity to behold always the deficiencies of one's brethren; and be always blind to the sins of self. "Charity covereth a multitude of sins," but they must be the sins of the other man, since another text says, "He that covereth his sins shall not prosper."

The good Dr. Gordon said, "Let us not forget that we are sent to save men, not to destroy them;

to win them, not to wound them. And, therefore, what glory is it that we have won a reputation for keenness in rebuke, for brilliancy in pulpit repartee, for pungency in hitting off the faults and foibles of our brethren? It is a short road to popularity, indeed. Let it be known that a minister on next Sunday is going to give a hot, spicy discourse on the crookedness of deacons, and the shallowness of Christians in general, and it will be sure to call out a large attendance. The popularity of some of our most noted preachers has been largely due to their ingenuity in this direction. But this is not our calling as Christians. It is for us to set forth the beauty and excellency of Jesus Christ, and not to exhibit the follies and blemishes of human nature. In either case we shall be unconsciously assimilated to the image of that on which we dwell. 'I do not allow myself to look at a bad picture,' said Sir Peter Lely, the artist, 'for if I do my brush is certain to take a hint from it.' Caricaturists of human nature likewise come at last to present very bad specimens of human nature in their own character. They learn unconsciously to personate their own pictures and to exemplify their own exaggerations. Take now and then a sorrowful look at human nature, but for one look in this direction, take ten toward the perfect Christ, and hold him up steadily and faithfully, and all the while you will be growing into the same image from glory to glory."

Dr. Dowie gives undue prominence to the Bible doctrine of Divine healing. Christ's preachers ought to present Scripture doctrines after the manner of Bible proportions. Harping on a theme hurts rather

more than helps it. I have often said, and still believe, that had the exponents of Divine healing been men of such good balance as was A. J. Gordon, and as is A. B. Simpson, this splendid doctrine would long since have been restored to its rightful place in church creed and Christian living. The charlatans who have gone about the country claiming that the power to heal had been imparted to *them;* the semi-buddists who as Theosophists, Spiritualists, and Christian Scientists, have announced healing methods, equally unbiblical, have so far prejudiced the public thought that when a preacher of this doctrine presents it, he finds a good part of his audience in an attitude of opposition. And yet, you saw in the sermon of last Sunday evening, that the Bible does give it prominence, while the ministry of Jesus Christ was more occupied with this beneficent work of healing the sick, than with all other duties combined, save the subject of teaching. And He says He did it that it might be fulfilled which was spoken by Isaias, the prophet, saying "Surely He hath borne our sorrows and carried our sicknesses." Ill-health does not come from above; sickness had no more place in God's original plan than did sin. Our whole theology, at this point, has been awry, and God has been much maligned in consequence. Physical health is after His Holy will; it stands second only to a saved soul; and the unsound bodies, and the unbalanced minds of the world, are not the work of God, for "God is love."

But, after all, a sound body is of second importance I grant you. The thing of first importance, the thing all essential in importance; the thing without which life is a failure; the thing, in lack of which, death is doom, is sins forgiven and the soul saved.

I believe God answers prayer for the sick because it is in the Word. But the healing of all healings has to do with the soul; it brings it back from the sickness of sin, to have it reclaimed from the power thereof, to have it cleansed from the leprosy therein; and that is health indeed.

And that is exactly what God wants to do for every man here tonight; for every woman; for every child! He longs to do it more than you long to have it done. He is willing to do it, and waiting, and if, tonight, you are willing, it will be done. To doubt His power to call into question His disposition to accomplish this Divine work, is to drive the sword afresh to His heart, and crucify Him with your unfaith.

It is related of Dr. Paxson, prominent for many years in the American Sunday School Union, that he was a dull boy. The school teacher finally gave up in despair, and wrote to his mother that he could not learn the multiplication table, and suggested that she send him to school no longer. When the boy went in at night he found his mother crying bitterly. The curly headed, blue eyed, mischievous, fun-loving, but affectionate fellow, went up to his mother and inquired what the trouble was. She told him what the teacher had written. "Oh, don't cry," said Paxson, "you break my heart; I didn't know *you* cared so much; I never thought *you* wanted me to learn the multiplication table. Mother, if *you* desire it I will know it tomorrow." And to the amazement of the teacher he made his word good, and ere long was regarded as a mathematical prodigy.

Sometimes I think that those of you who have been "slow to believe" have never yet seen the great truth

that *God* wants you to believe; have never yet realized how your unfaith hurts *His* heart; have never yet heard *His* sobbing, "Oh, my son! my son! my daughter! have not I died for thee?" And I do trust that by the operation of the Spirit upon your hearts to-night, many of you shall come to understand how your indifference to Divine things, your lack of interest in the salvation of your own soul, sorrows the heart of your heavenly Father, and for His sake will rise up to say, "If *You* want me to love your Son, and live for Him, by *Your* help, I will begin tonight."

X.

Simpsonism: or, The Four-Fold Gospel.

"Therefore let us cease to speak of the first principles of Christ and press on unto perfection." Hebrews 6:1 R. V.

I FEEL like begging the pardon of Dr. Simpson for adding a terminology to his name in order to create a subject for this discourse. The reasons for doing so are evident enough to all those who have heard the previous sermons, or even seen an announcement of the subjects discussed in our Sunday evening meetings for some weeks past.

It is true that Dr. Simpson is the originator of what is known as the Christian and Missionary Alliance Movement; and, from the first hour, has been, under the Holy Ghost, its guiding genius. So well known is both the man and the movement, and so intimate is the relation of the former to the latter, that one is justified in employing the term "Simpsonism," when he means "The Christian and Missionary Alliance." But, when I remember the modesty of this man; his consistent endeavor to exalt Christ and hide himself, I feel a little guilty in playing any tricks whatever with his name.

It is reported of Daniel S. Ford, the successful organizer and editor of "The Youth's Companion," that, though he built up a splendid paper, and made, out of

its publication, so excellent a fortune, his picture never appeared on its pages, and there were many well-informed and prominent Bostonians, who at the death of Ford, learned for the first time that he had any connection whatsoever with that noble publication, so modest had been the man. To be sure a preacher cannot so effectually hide himself, seeing that he is set of God for public addresses and popular leadership. But, in some respects, at least, Simpson's conduct parallels that of the lamented publisher. Except in groups, where he is inconspicuous, the face of Dr. Simpson has never appeared in the columns of the Christian and Missionary Alliance Magazine. And when one attends the conferences of this body of believers, and witnesses, from day to day, the work of its leader, he realizes more and more the Christ-likeness in the manner of the man. It would be difficult to conceive of a more thorough opposite to Dr. Dowie than Mr. Simpson presents. He dresses plainly; he dwells in an unpretentious house; he neither makes charge for his services nor adopts the custom of taking free-will offerings. Even his church, in New York city, he serves without salary—his personal and domestic necessities being met by the publication of his paper, and a commission from his many books. With the Apostle Paul, he "preaches the Gospel without charge, that he may not abuse his power in the Gospel," and for the same reason. Paul said, you remember, "For though I be free from all men yet have I made myself servant unto all that I might gain the more." (1 Cor. 9:18-19.)

But it is not my purpose to speak to the man. When I have done that in other instances, it was only

by way of introducing the *message,* for I regard that as far more important than the man himself.

Touching the message of this movement it is better to let Dr. Simpson speak. In an editorial of his paper, June 1, 1898, he says, "The Alliance has a distinct testimony and message * * * What is our message? Primarily and pre-eminently it is Jesus Christ—a living reality, and an all-sufficient Saviour. In keeping with this it is a message calling to a deeper life; a life of separation, consecration and service. It is a message of supernatural power, available through our risen Lord for every believing soul; and it is a message of hope in the prospect of His personal return."

If one studies this statement closely he will see that it presents every article of the four-fold Gospel. It Presents Christ as Saviour—as Our Sanctifier—as Our Healer and, as the Coming Lord.

OUR SAVIOUR.

The members of the Christian and Missionary Alliance Movement are in perfect accord in their view of Jesus Christ. He is to them, first of all "A Saviour." They believe no mistake was made when His name was called "Jesus," seeing that He does "save His people from their sins." With the popular gospels of the present day they show no sympathy whatever.

These people do not put their trust in Science. The times upon which we have fallen are those of great scientific discovery. Most unexpected things have come to light through scientific investigation; the most unimaginable conquests have been made by scientific endeavor; and men, seeing these things, have gone

Science-mad; and there are not a few who are now preaching a gospel of salvation by Science. There are many who honestly believe that the millennium will be brought in by public schools, academies, colleges, universities; and especially do they think it hastened by our technical institutions. They seem to think that the intellectual development of men will lead them to everlasting life, and to the enjoyment of everlasting love. But, as has been truly said, "Nothing of all this appears in any of the teachings of the Master. He never once mentions science, or the ethical power of art, or the soul-renewing grace of music; nor, indeed, colleges, or universities, or anything lying purely in the domain of the natural."

In this matter the four-fold Gospel people follow closely their Lord, and while seeing the necessity of education; while availing themselves of its proffers; while establishing schools for its future propagation, they repudiate it as a Saviour, believing with Peter, "Neither is there salvation in any other," than Jesus.

These people are not smitten with the notion, now popular, *if only a man is sincere he will be saved.* They know that sincerity has no power to atone for sin; they also know sincerity may be mistaken, and make absolute shipwreck of the things it hoped to bring to success. Hence they preach not sincerity as "Saviour" but "the Son of God." Those of you who did the Chautauqua work some years ago, may remember that one volume used in it, was "The Philosophy of the Plan of Salvation" by an American Citizen, and you will remember an illustration which ought forever to suffice against this popular yet perilous teaching—"that sincere men and sincere women are saved by their

own state of mind." The author said, "When the English army under Harold, and the Norman under William the Conqueror, were set in array for that fearful conflict which decided the fate of the two armies and the political destinies of Great Britain, William, perceiving that he could not, by a fair attack, move the solid columns of the English ranks, had recourse to a false movement, in order to gain the victory. He gave orders that one flank of his army should fain to be flying from the field in disorder. The officers of the English army believed the falsehood, pursued them, and were cut off. A second time, a false movement was made in another part of the field. The English again believed, pursued, and were cut off. By these movements the fortunes of the day were determined. Although the English had the evidence of their senses, yet they were led to believe a falsehood—they acted in view of it; the consequence was, the destruction of a great part of their army, and the establishment of the Norman power in England."

I concede what many people doubt—and some emphatically deny—that Christian Scientists may be sincere; that Spiritualists may be sincere; that Theosophists may be sincere; but I know that sincerity will never save a man who has turned from the truth of God to "believe a lie;" who has fixed his hope in his own state of mind instead of placing the same in the omnipotent and loving Son of God.

I have had hanging in the bed-room of my little boys, a four-fold Gospel Scroll, made up of some thirty or forty large pages, on which there is printed four texts for every day; and, in just one quarter of them all, Jesus Christ is presented as "Saviour." The

Scriptures warrant even a greater proportion for this subject.

Neither do they permit self-righteousness to take this place of the Son of God. There is no people who ring the changes more often on the text, "By the deeds of the law there shall no flesh be justified in His sight." Dr. Simpson in a sermon on "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," says, "Coming down the stagnant river below Tientsin, China, our ship struck in the sandy bottom. At first we tried to get off the bar by working the engines to their utmost, but they only rolled the waters and sunk the vessel deeper in the sand. And we thought, "This is what our struggles accomplish in our spiritual life." Then they got out a strong cable, and fastening it to a big tree on the bank they wound it around the capstan and began to draw on it with all their might until the cable creaked and snapped, but they could not move the boat an inch. So, we thought, when we cannot help ourselves, then we pull on somebody else and try to get them to lift us by their prayers. But all is equally vain. At length they ceased from all their efforts and we fell back in the mud, apparently. But it was not long before we noticed the water rising on the bank, and after a few hours we realized that a new force had come upon the scene. It was the mighty ocean-tide, the attraction of a celestial world; and, lo, our ship was lifted and borne out to sea without an effort." The illustration is patent. "For by grace are ye saved, through faith, and that not of yourselves. It is the gift of God; not of works lest any man should boast." (Ephesians 2:8-9.)

OUR SANCTIFIER.

The four-fold Gospel people *are not afraid of the term sanctification.* It is biblical, and often employed in the Word; and that, to them, is sufficient reason for giving it attention both in practice and in preaching. But they do not preach sinless perfection. In attending their conferences I have never heard, from the lips of any member of the Christian and Missionary Alliance Movement, that claim put forth for himself, or preached as the command of the Lord.

Rev. Evan H. Hopkins, addressing the Alliance in St. James Hall, London, April 6, 1897, said, "There is the idea, in some perhaps only the suspicion, that we teach the doctrine of the state of sinlessness as a possible attainment in this life. Now let me say as distinctly and emphatically as I can, that, so far as the speakers on this platform are concerned, we entirely repudiate any such doctrine. We believe that to the last, the holiest saint will have need for daily confession of sin; we believe that those words in 1 John 1:8 apply to the believer who is walking in fellowship with God, 'If we say that we have no sin, we deceive ourselves.' Now the man that says it, is himself deceived, and those that live with him don't share in the deception."

And yet, the Christian and Missionary Alliance Movement *does stand for progress in holy living.* They teach that "every man that hath a hope in Christ, purifieth himself, even as He is pure." The very word "purifieth" is indicative of progress. It is a daily conflict in which the believer is getting the conquest. They look to "the very God of peace to sanctify them wholly," and pray that "the whole spirit, soul

and body be preserved blameless unto the coming of our Lord Jesus Christ." They expect, according to the Word of Jesus Christ, "to be sanctified through the truth." They agree with the Keswick brethren, that to entertain in the heart a known sin, without waging a relentless warfare against it, would crimson more deeply still the soul's guilt. They also have hope with the Apostles, "that through the power of Christ, they may be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (2 Cor. 7:1.)

It is related that when Alexander the Great was, at twenty years of age, called to succeed his father as king over Macedonia, the most that he had hoped to do was to subdue some of the hill tribes, and come into better possession of his own little kingdom. But, when he succeeded in this, he was inspired to attempt the greater endeavor of conquering some Greek cities; succeeding in that, he dreamed of larger conquests, and went on from day to day, fighting battles, winning victories, subjugating enemies, until, as it is reported, he wept for more worlds to conquer. In this respect he ought to stand as a type of the true Christian. When first we were converted, and thereby became kings unto God, the most for which we hoped was a victory over the besetting sins, and we feared lest in that conflict we might fail. But succeeding in that we have undertaken the larger problem of bringing the whole man into subjection to the will of Jesus Christ, "By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." (Hebrews 10:10.) In this, the Lord our God will give the earnest man good success.

OUR HEALER.

Dr. Arthur T. Pierson, in his volume "The Forward Movements of the Last Half Century" gives one chapter to the subject "The Growth of the Belief in Divine Healing." In other chapters he touches upon this subject in the true interpretation of the word.

There is, perhaps, no single body of believers as large as the Christian and Missionary Alliance, who are in such accord touching this doctrine. There is not a dissenter among them, when Divine healing is taught.

They hold to the theory of physical atonement. With many of the best students of the Word of God, including such names as George Mueller, A. J. Gordon, Frederick W. Farr, they teach that Jesus not only "bore our sins in His own body on the tree" but also "carried our sicknesses." In defense of this position they appeal to Isaiah "Surely He hath born our sins and carried our sicknesses." And if one dispute that rendition of the text of Isaiah, he must answer not only Christ's translation, but also the Master's interpretation of its meaning, "For when Jesus was come into Peter's house and saw his wife's mother lying sick of a fever, He touched her hand and the fever left her, and she arose and ministered unto Him. And when even was come they brought unto Him many possessed with devils, and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the Prophet, Saying, Himself took our infirmities and bare our sicknesses." (Matt. 8:14-17 R. V.)

They practice the command of the Lord and appropriate His promises. These people have not learned

as yet, how to take a section from the Great Commission without considering that they have done it any violence. They not only believe "Go ye into all the world and preach the Gospel to the whole creation" is the Lord's commandment; but they accept the promise associated with it, "These signs shall follow them that believe. They shall lay hands on the sick and they shall recover." James 5:13-16 contains no stumbling block to the Elders of the Christian Alliance Movement. "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed sins it shall be forgiven him. Confess, therefore, your sins one to another, and pray one for another that ye may be healed." They do not pass this text over and call it out of date; they do not parley about what James meant when he wrote it; they don't explain it away in saying the Lord prescribed oil for every conceivable illness; they practice its plain command and claim its plain promise. I am proud of the fact that so many of my Baptist brethren are one with them in this belief; that Gordon taught Boston believers this truth, in his matchless volume "The Ministry of Healing." That Frederick W. Farr is publishing it not alone in his Baptist pulpit in Philadelphia, but through his published sermons to thousands of others. That for thirty consistent years, Dr. J. M. Weaver, of The East Chestnut Street, Louisville, has been teaching our Southern brethren; while for all of that time Dr. Worrell has by voice and pen, made known this neglected phase of doctrine, believing that

"all Scripture is inspired, and is profitable for doctrine; for reproof; for correction; for instruction in righteousness." If some of the best students of the present day are prophetic in the least, the time is not distant when the Church which once rejected the idea of sanctification, but afterward received it; once repudiated the obligation of missions, but afterward accepted the same; once ignored the personality of the Holy Ghost, but later began to publish it, will also give place to Divine healing; will teach Christian people to pray to that God "who forgiveth all our iniquities and healeth all our diseases" expecting to see Him make good His Word. I believe with Dr. Pierson, "The more of the grace we cultivate, the more of the gift is likely to be conferred. The one need of our day is a higher type of piety; a closer walk with God. * * * A new hold on God might prove a new revelation of a faith that removes mountains, and wrenches sycamores from their rock-beds; a faith to which nothing is impossible."

But the last point of this four-fold Gospel is one upon which our Christian Alliance friends lay the most emphasis, namely

OUR COMING LORD.

To them Christ's second coming is certain. They are literalists in Scripture study. When Jesus says, "If I go and prepare a place for you, I will come again" they think He means, what the speech conveys. They do not understand Him to say, "I will send Death, in my stead." They do not even believe that Death is the Lord's ambassador, but rather His "enemy." They look for His personal appearance. When they hear the angels say to the bewildered

disciples, "Why stand ye looking into heaven? This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven," they believe it, and look for Him "to appear the second time, without sin unto salvation."

In this circumstance they find an incentive to holy living. "Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh" is to them a call for righteous conduct, cleanly character, faithful service, and affectionate spirit.

This expectation excites them to missionary enthusiasm. There are those who have said that the pre-millennial view of Christ's coming would cut the nerve of foreign missions. On the contrary, it has created a living interest in this subject, which manifests itself in an offering of men and money such as the world never saw before. The four-fold Gospel people are, without exception, the missionary enthusiasts of our century. The rich who believe it have stripped their persons of such jewels as were mere adornments, and converting the same into silver and gold, have made it go about its Master's business. "Gold for iron, for the King's sake" is Miss Shepherd's adopted motto; and thousands of dollars have come in consequence of her conduct in contributing jewels and consenting to carry an iron watch, and her call to her well-to-do sisters to practice the same. The poor among this people have made the most matchless offerings to the cause of missions in foreign lands. Tonight, a class of working girls in Dr. Simpson's church in New York, taught by Mrs. Simpson, his devoted wife, and numbering only fifteen, are contributing annually $1,-

500 toward sending the Gospel to their heathen sisters; while a domestic in a well-to-do house takes from her $40.00 per month salary, $25.00 to support a substitute in Darkest Africa. To such an extent is this same spirit of sacrifice potent among them, that these watchers for the coming King have their missionaries, today, in every land beneath the sun; and make an offering of money that stands sixth in amount, as compared with the endeavors of the long-standing and strong denominations.

Dr. Gratton Guiness, who gave us our Congo Mission, attributes Paul's missionary enthusiasm to his hope of the second coming of Christ, and declares that in that expectation the Apostle proved himself the prince of missionaries. And he also attributes the zeal of Justin Martyr, Irreneus, Tertullian, Hippolytus, Lactantius, Methodius, and Victorinus to the same cause. They did what they could to fill up "the time of the Gentiles" that the Lord might come. And Guiness himself, is a good witness to the effect of this faith in creating enthusiasm for missions. He tells a story brought out of Ancient History, to demonstrate our point. A chieftain fell mortally wounded, on the field of battle. He felt the blood ebbing from him; and knew he was about to die. Shrinking from the experience of going alone into the other world, he said to his armor bearer, "Take your sword, fall upon it, and go tell the dead I am coming." He would fain send a man before him into the dark regions of death to notify its inhabitants of his speedy appearance; and Jesus Christ, the risen One, bids us do the same, "Go tell the dead world; go tell the dead church; tell the dead, that I am coming." Guiness says, "Let us do it

in His name. Tell the dead! Tell the unsaved! Tell the slumbering and indifferent! And tell to all your voice can reach, Jesus Christ is coming! He is coming to save His own people out of the world; and to judge the unbelieving in righteousness!"

I believe in this four-fold Gospel! And I want to employ its last article—The Coming Christ—*as a call to repentance and preparation.* The day is not far distant when "there shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming on the clouds of heaven, with power and great glory. And He shall send forth His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." It will be a glorious day for God's own. Those that are ready when the Bridegroom cometh "will go in with Him to the marriage feast." But if He should come tonight, those who are not ready might cry in vain, "Lord, Lord, open to us," for His only answer would be, "Verily I say unto you, I know you not."

Alfred Tennyson, in his poem "The Foolish Virgins," from the "Idyls of the King" has spoken things that ought to stir the slumbering hearts of impenitent men; that ought to rouse to action those half-disposed to accept the Son of God; that ought to decide once for all them that are not far from the Kingdom; for Tennyson's poem contains a terrible suggestion touching the dangers of delay.

> "Late, late, so late! and dark the night and chill,
> Late, late, so late; but we can enter still.
> Too late, too late! Ye cannot enter now.

No light had we: for that we do repent;
And learning this, the bridegroom will relent.
  Too late, too late! Ye cannot enter now.

No light; so late! and dark and chill the night!
O let us in, that we may find the light!
  Too late, too late! Ye cannot enter now.

Have we not heard the bridegroom is so sweet?
O, let us in, though late, to kiss his feet!
No, no, too late! Ye cannot enter now."

XI.

Keswickism: or, Sanctity the Secret of Success.

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

IN the subject of this evening's discussion, we may be guilty of coining a term—"Keswickism;" and yet, I am sure, that the prominence which the Keswick movement has assumed, justifies us in so doing. It is not to be understood, however, that by making an "Ism" of this, we mean to class it with the most of those which have heretofore been discussed, for with many of them, it has practically nothing in common. On the contrary, your speaker believes that it illustrates, rather, a return to the "law and to the testimony." But the movement has taken on such definite shape, and stands so specifically for the emphasis of certain great doctrines of the Word, that it may justly be considered as a distinct form of religious thought and life; and hence worthy a terminology of its own.

Dr. Arthur T. Pierson, whom Prof. Johnson, of Crozer Theological Seminary, styles, "Its ablest American advocate," tells us that all religious advance "finds its starting point, as also its goal, in more conformity to God." "Like a bold headland at sea, with its lighthouse to guide the mariner, stand in the survey of the

past fifty years, the singularly varied attempts to raise the standard of practical godliness, sometimes called "Holiness Movements." Under different names and from divers sources, like mingling streams merged into one flood, the current has been in one direction."

And, while Dr. Pierson calls attention to, and narrates the history of the great forward movements of the last half century, commending each of them in its turn, and showing how it has been used of God to keep life in the church-bent on suicide; and pure religion in the world where darkness would otherwise reign supreme—he gives the most prominence to this "Keswick movement," and shows how it has been a voice in the wilderness, calling Israel to repentance, renunciation of self, cessation from sin, appropriation of the promises by faith, separation for service, and enduement with power. And, after having read his volume along with that of Prof. Johnson, I am frank to confess that Pierson appeals to me as a good student of the Word of God, whose spirit is in tune with the demands of Scripture, and whose heart is set upon higher living and holier service; while Johnson seems to be presenting a defense of self, in that he has failed to see the truths emphasized at Keswick, or fears the attempt of their translation into daily life and conduct.

But you are more interested in the subject of Keswickism itself than in any controversies that have originated from it.

Permit me, therefore, to state,

THE ORIGIN OF KESWICKISM.

It was born in the breast of an American believer. It is also noticeable that this believer was a layman and not a minister. The power of God, is never de-

pendent upon professionalism, but wherever He finds a man who is willing to be the subject of His grace, He makes him also its medium. In Pearsall Smith and his admirable wife, Hannah Whithall Smith, He found such subjects. While they yet walked with God, they kindled a flame in this country and started a conflagration in England. Conventions were held on both sides of the sea, beginning in a small way, in many instances, about the year 1873, and by 1874-5, calling together thousands in single gatherings—thereby illustrating the fact that such success must have a secret. That God was with Smith, and using him has appealed to me as the more evident, in that these meetings were not created by extensive and expensive preparation; they were not heralded from Dan to Beersheba by the press. Pierson calls attention to the fact that the program even, has never been published, and distributed for the sake of exciting public interest in the speakers or topics. And yet, at Broadlands, Oxford, Brighton, Dublin, Manchester, Nottingham, Leicester, Cambridge, London, Keswick, and many other points of importance, these conferences have occurred. And, though they commonly last for days at a time, the interest in them has risen like the tide of a stream that has its source in the snow-covered mountains, exposed to a melting sun.

The first effects of Smith's work in this country are those that commonly attend the evangelistic endeavor of a consecrated man of God; but their present —and most prominent effects—are seen in conferences after the order of Northfield, including that mighty product of Moody's sagacity and sanctity.

Keswick is headquarters for this work in England. It is a town of Cumberland, England, on the south bank of the Greta, some twenty-four miles from Carlisle, and having a population of from 3,000 to 4,000. It is located in the lake district. It has, therefore, peculiar advantages for a summer assembly. And, as Pierson remarks, "It is forever famous by association with Coleridge, Southey, and the poets of the Lake School. Keswick's vale is unsurpassed for picturesque beauty and fascinating scenery." It is hard for some of us to imagine how it could ever surpass Northfield in this matter; but refreshing to remember that both Keswick and Northfield are not known for their beautiful location; are nothing, considered from a commercial standpoint; are not even famed as great literary centers—although each of them has provided the best stimulus to literary life; but they are known the world round for the Conventions they call together annually, in the name of Christ. There are larger conventions than these, occuring almost every week in the year, in cities by the score; and the solitary reason why Keswick and Northfield hold such eminence in the thought of modern churchmen, is because the attendants come away declaring that these conferences have actually resulted in deepening of the spiritual life.

Theodore Monod, author of "The Altered Motto"

> "Oh! the bitter shame and sorrow
> That a time could ever be,
> When I let the Saviour's pity
> Plead in vain, and proudly answered,
> 'All of self and none of Thee,'"

writing concerning the Keswick Conference held at Broadlands, says, "The difference between those

Broadlands meetings and many others that I have attended is just the difference between a flower and the name of a flower. Christians too often meet only to talk about good and precious things: peace, joy, love, and so on; but there we actually had the very things themselves. I cannot be grateful enough to God for having led me into such a soul-satisfying and God-glorifying faith."

This movement was the resultant of spiritual lethargy in both lands. It seems to me a fact that when the church life reaches its lowest ebb, then, our God always raises up some man to lift afresh the standard of holy living, and call men from dead ceremonials to a life-giving Word.

It was lethargy that accounted for the work of Wiclif, Hus, Savonarola, Melancthon, Luther, Knox, Calvin, Wesley, Edwards, Finney; and, I believe, today, that the most godly men known to the ministry, or the laity, are, as a rule, men in revolt from the lethargy that lays like a pall upon the church at large. Prof. Johnson seems to feel that all these holiness movements have passed away, so far as their ability to fill the public eye is concerned; and that their very departure evidences their unscripturalness. On the contrary, let it be remembered that nothing is so difficult to sustain as life; nothing more easy than death. And, I believe, that but for these movements, the church at large would have been lifeless. One of the encouraging signs of the present time is in the Keswick movement,—the movement of the Salvation Army,—in the work of the Christian Alliance people; and in the Bible Conference Assemblies, held throughout the breadth and length of this land—all hear that same

call. Distributed through the different denominations, they are seeking by various ways to accomplish the one end—the deepening of the spiritual life—and that is the crowning object of Keswickism.

In order to appreciate that fact thoroughly we must consider further

THE IDEAS EMPHASIZED AT KESWICK.

They are seven. Whether this number was selected by the leaders of this movement because so often employed in the Bible, and supposed to signify perfectness; or whether, because these steps were each regarded indispensable, and all of them together adequate to the highest Christian living, I do not know. Doubtless the advocates of Keswickism would say the latter. But these seven steps are recorded by the Keswick brethren as successive stages in the evolution of the ideal Christian life.

First of all *"Immediate abandonment of every known sin, doubtful indulgence, or conscious hindrance to holy living."* In emphasis of this demand they appeal to the Word "Let not sin, therefore, reign in your mortal body, that ye shall obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." (Rom. 6:12-14). In the same epistle Paul says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:14.

To be sure a man may sin unconsciously, and the Keswick brethren take not of this also, and teach not sinless perfection, but the abandonment of every

known sin, or conscious hindrance. Surely in this, they are in line with Paul, who touching the question of ceremonies, such as eating, saith, "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." I like the sweeping demand—"the abandonment of every known sin." There are all too many people in the churches of God who have their petty vices that they not only propose to keep, but actually attempt to defend. I met a so-called preacher sometime since, who claimed the right to take a drink of liquor, provided he remained temperate. I meet not a few who claim the right to use tobacco, although they know well the dangerous effects of nicotine upon both the moral character and the physical man. The opinion seems to prevail that if we can down the large iniquities, we may let the little ones live, without in any wise endangering ourselves. I never think along this line but I am reminded of a bit of history. Cyrus was a great warrior and conquerer; the mightiest leaders of his time fell before his face. Like Alexander the Great he pined for new lands to conquer. And yet, he perished by the hand of some unknown barbarians on the northeast boundary of his Empire, a people who had been held in contempt—so far as any threatening danger from that source was concerned.

Paul probably had the little sins in mind when he said, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us (the sin in good standing), and let us run with patience the race that is before us." (Heb. 12:1).

Keswickism stands also for a *"surrender of the*

will and the whole being to Jesus Christ as not only Saviour, but Master and Lord, in loving and complete obedience." That is what Paul meant when he wrote to the Romans "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Heb. 12:1). To the Corinthians he wrote, "No man can say Jesus the Lord, but in the Holy Spirit." (1 Cor. 12:3). The plain inference is that tho' one call Him "Lord, Lord" he would not be implicitly obedient unto Him, until God's Spirit has accomplished in him that disposition. And when the brethren of the Keswick movement call for the complete surrender to Jesus as to their Saviour and Lord, they are not asking us to make this surrender by the will of the flesh, but rather through the work of the Holy Ghost. Peter appealed to those to whom he addressed his epistle, saying, "Sanctify Christ as Lord in your hearts." R. V. There are few writers more capable of setting before us the meaning of self-surrender than is Andrew Murray. His volumes are clear teaching upon this point, and his life illustrates the practicability of his teachings. In answer to the question, as to what is meant by absolute surrender, Murray answers, "It means that just as literally as Christ was given up entirely to God, I am given up entirely to Christ." Is that too strong? Some think so; some think that can never be; that just as entirely as Christ gave up His life to do nothing but seek the Father's pleasure, and depend on the Father absolutely, I am to do nothing but seek the pleasure of Christ."

President Edwards declared of his dedication to

God, "I have given myself; all that I am, and have, so that I am in no respect my own. I can challenge no right in myself; in this understanding, this will, these affections. Neither have I right to this body, or any of its members—no right to these hands, these feet, these eyes, these ears—I have given myself clean away." There are those who will start back from such a thought as if it involved self-loss, and was the embodiment of moral madness. On the contrary, Dr. Moule spake the truth known to the experiences of men who live godly lives in Christ Jesus, when he said, "To be a bond servant is terrible in the abstract. To be Jesus Christ's bondservant is Paradise in the concrete." "Self-surrender taken alone, is a plunge into a cold void—when it is surrender to the Son of God, who loved me and gave Himself for me," it is the bright home-coming of the soul to the seat and sphere of life and power." The prophet is not so much making a demand upon us as pointing out our privileges when he says, "Yield yourselves unto God."

Keswickism sets forth for its third step *"Appropriation by faith of God's promise and power for holy living."* Surely here their appeal to the Scripture is neither far-fetched nor vain. When Paul was writing to the Romans, concerning that marvelous man Abraham, he said, to his credit, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able to perform."

There is a wonderful passage in the book of Acts touching the reception of the Holy Ghost by the converted Gentiles, of which experience Paul says, "God which knoweth the heart, bear them witness, giving

them (the converted Gentiles) the Holy Ghost, even as He did unto us. And He made no difference between us and them, purifying their hearts by faith."

I have often thought that we have had in our own denomination, a man who illustrates this third point of the Keswick teaching. Dr. Pierson says, "Among all the leaders of this holiness movement, we regard one, hitherto unnoticed as such, as unsurpassed in his way—the late and widely mourned Adoniram J. Gordon. Without ever talking much about it, or even thinking of himself as an example or advocate of a holy life, he *lived* what many others *taught,* and *walked* while they talked. Never has the writer known any man in America whose crystalline beauty and symmetry and transparency of spirit surpassed his. How far Dr. Gordon taught holiness is seen in his books on the "Twofold Life," the "Ministry of the Spirit," "How Christ Came to Church," etc. But how he *lived* holiness, only those know, who daily enjoyed his companionship, and saw his face shine with the beauty of the Lord, that was upon him." But who questions that this came in consequence of Gordon's appropriation by faith, of God's promise and power for holy living.

"Voluntary renunciation and mortification of the self-life, that centers in self-indulgence and self-dependence, that God may be all in all"—is the fourth secret of sanctity, according to the teachers of Keswickism. They believe that one of the greatest foes of the soul is found in the self-life, which is only another name for the flesh; and they contend that only as Self is crucified, and the Son of God is enthroned in the heart as Ruler over all of its emotions and affec-

tions, can a man make progress toward the highest Christian life. Is that what Paul meant when he wrote to the Galatians, "For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." (2:19-20). Is it what he meant again, when to the Colossians he said, "Mortify therefore your members which are upon the earth." Or when he wrote to the Corinthians "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (5:15).

If so, human experience is in perfect accord with the inspired teaching. There never has been such a thing existing as a self-centered yet sanctified man. I heard, a while ago, a very godly man indeed, one whom I believe to be growing daily in likeness to Jesus Christ, and upon whom, unquestionably, the Spirit has been pleased to bestow some power, declare that the bane of his ministry has been self-seeking. Who among us but has felt the sting of the same? Who of us ever read or heard sung Monod's hymn but were smitten by the sentences:

"Oh, the bitter pain and sorrow
  That a time could ever be,
When I proudly said to Jesus,
  'All of self, and none of Thee.'

Yet He found me; I beheld Him
  Bleeding on the accursed tree;
And my wistful heart said faintly,
  'Some of self, and some of Thee.'

Day by day His tender mercy,
  Healing, helping, full and free,

Bro't me lower, while I whispered,
'Less of self, and more of Thee.'

Higher than the highest heavens,
Deeper than the deepest sea,
Lord Thy love at last has conquered
'None of self, and all of Thee.'"

The fifth step, while apparently not so important, from the standpoint of Scripture, is, after all, one of wonderful witness in practical life. Namely: *Gracious renewal or transformation of the inmost temper and disposition.* I believe that the fifth step is properly included in the foregoing; that the man whose temper is evil is not abandoning every known sin; that the man whose disposition is anything short of surrender, by so far has he failed to appropriate by faith God's power for holy living; and also has failed, in so far, of "voluntary renunciation and mortification of the self-life." And yet, I am not sorry that the Keswick brethren have laid emphasis upon this. Personally I need their message. One of the weakest points of my Christian character, as I submit that to examination, is just here. I find, with not a few of my brethren, the same baneful failure. And yet, we can never remind the world of Jesus Christ, or be potent epistles of His religion until we are possessed of the same temper and disposition that differentiated Him; until we be "transformed by the renewing of our minds, that we may prove what is that acceptable will of God"; until we be renewed in spirit and mind. Peter knew the power of such a disposition, when in his epistle, he wrote, regarding adornments, "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit,

which is, in the sight of God, of great price. (1 Pet. 3:4).

The Keswick movement is certainly one that waxes, for each succeeding step seems even more important than its predecessor.

Their sixth suggestion is this, "*Separation unto God for sanctification, consecration and service.* The doctrine of separation is as old as Israel itself,—it was a law of God touching their attitude to the heathen round about; and, so far as fellowship is concerned, the same law was emphasized in New Testament teaching. Paul writes to the Corinthians, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what accord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:14-17) And His demand for sanctification is equally urgent, "Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meat for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity,

peace with them that call on the Lord out of a pure heart." (2 Timothy 2:19-22).

Service is the Christians watch-word. Few phrases in the New Testament are more often employed than "Servant of the Lord." None was more popular in the Old Testament Scripture. The reason is at hand; we are saved to serve. No wonder Frances Havergal wrote:

"Jesus came,
And laid His own hand on the quivering heart,
And made it very still, that He might write
Invisible words of power—'Free to serve.'
Let Him write what He will upon our hearts
With His unerring pen.
The tearful eye at first may read the line—
'Bondage to grief!' but He shall wipe away
The tears, and clear the vision till it read
In ever-brightening letters—'Free to serve!'
For whom the Son makes free is free indeed!
Then let it be
The note of our lives until we stand
In the great Freedom of Eternity,
For ever and forever—'Free to serve.'"

The sixth step prepares us for the seventh—"*Enduement with power and infilling with the Holy Spirit, the believer claiming his share in the Pentecostal gift.*" If any man wishes to say that this promise was made specifically for the apostles and disciples of Jesus time, and has no reference to present-day saints, it is useless to dispute with him; and still more so to expect any effective service from him. So far as I know, there has not been a man, in ancient or modern times, remarkable for the pentecosts produced by his preaching, but has claimed the promise of this night's text, and, believing, has been blessed. It is only seven or eight years ago, when the missionaries in Uganda, were discouraged and disheartened. They had preached much, but evidently were without power.

Finally a Chief, who had professed conversion, came to them and said, "I want to publicly renounce Christianity. I was far happier as I was in the old days; I find I get no benefit from my religion." And this apostate sent the missionaries on a tour of self-inspection; and, in a search through the Word of God, they saw what men filled with the Holy Ghost had done in Jesus' day; and they also saw the promise of power to them who wait until He should come upon them in power. They confessed their sins and claimed this promise. A revival, such as Uganda had never witnessed, broke out. The would-be-apostate resigned his political office, and turned preacher of the Word; and hundreds of men were born unto God; and we are told that so overwhelming was the sense of spiritual baptism, that the natives said, "Joy is going to kill us."

A few words now on

THE APPARENT RESULT OF THIS PREACHING.

Prof. Johnson, in his little volume, "The Highest Life" engages in a work of supererrogation, when he points to the "Holiness Movement" of the past, declaring them failures; and tells Keswick people that the ardor of their movement has now worn itself out; and he feels sent of God to hang out a beacon light in the night, to toll the doleful bells to keep these brethren from going, like their predecessors, on the rocks. He would do vastly better to go abroad with them and enjoy the breath that has filled the canvas of this company of saints.

The ministry of these men has been mightily improved. F. B. Meyer claims that his success began only when he saw this teaching in the Word of God, and opened every part of his soul to the incoming of

the Holy Spirit, after having taken the sixth step, preliminary to his "infilling of the Holy Spirit." Surely the later ministry of Meyer requires explanation. Dr. Gordon believed these doctrines every one. What American Pastor has been such a model? A. T. Pierson has already been called their "ablest advocate." Who in the last half century has done so much for missions? Dwight L. Moody adopted them, and transported their leading teachers to his Northfield Institute. Where is the man holding their views that God has not been pleased to use in such an evangelization?

R. F. Horton in "Verbum Dei," says, "A preacher's sermons are only fragments of himself, and when his best efforts to exhibit the truth have apparently failed, the failure is really retrieved because every one knows the man that was behind the effort. He preaches the atonement and there is more than one fault of logic in his explanation, but he is so obviously at one with God, himself, that the severest critic inclines to follow his way, if not the use of his arguments."

Ah! to be one with God! to wait until He, by His Holy Spirit, is actually come upon us. That is at once the secret of successful ministry, and the lack of it the explanation of ministers that fail. God forgive us!

Churches served by these ministers have been quickened and transformed. So far as my knowledge goes there is not a man among them who has been in the pulpit, but he has brought his people to a higher degree of living; to ardor of soul-winning, at home and abroad. And, so far as I know, there is not a man of them whose audiences have dwindled and died under the declaration of these truths. Henry Van Dyke

gives us this picture that is not exceptional in England, "I have seen in the little English city of Salisbury the great cathedral. It was built when a flood tide of religious enthusiasm was sweeping over the world. Thousands might worship, thousands have worshipped within that splendid fane, and its walls were not able to contain the great flood of devotion. But the tide has ebbed; the ecstatic vision has faded. The mighty cathedral stands; but a handful of worshippers can scarcely keep a sleepy rivulet of praise flowing in a corner of the building."

What is the picture produced by their teaching; by that for which the Keswick brethren stand? Their audiences have grown from a few to the hundreds, and in many instances to thousands, instead—breaking out of the walls of the Cathedral and congregating in the open air in vast assemblies—because men and women believe their Keswick brethren are breaking unto them the Bread of Life.

They have not called these people together by the announcement of sensational topics, for they announce none; they have not called them together by giving the so-called Sacred Concert, for congregational singing, with a chorister, is the common custom with them; they have not called them together on the plan of pew-rents and exclusive society, for their churches are free and the people are alike welcome, whether they be rich or poor, high or low. The house of God in which John Hus preached was called "Bethlehem Chapel" or, translated back into old Hebrew, it would mean we know, "House of Bread." And it was because John Hus there broke the Bread of Life to the hungry that such scores came to listen. I believe that the suc-

cess of the Keswick brethren to-day is solely due to the fact that their churches have been literally changed into houses of Bread.

Soul winning is more and more proving a result of this Spirit-baptized living. Arthur Pierson, in his volume entitled "Forward Movements of the Last Half Century" describes the revivals that have broken out as a result of these conferences, calling attention to the fact that multitudes of Pastors visiting them, have gone home to see a work of grace begin at once with their own people. Why should it not be so? When Peter and the other disciples received the Spirit, three thousand were saved in a day; when Stephen was full of the Holy Ghost there was something better done than a proper division of the poor fund, "The Word of God increased and the number of the disciples was multiplied in Jerusalem exceedingly, and a company of priests were obedient unto the faith." "Men were not able to resist the wisdom and Spirit by which he spake." When Phillip, the Spirit-filled man, went down to the city of Samaria and spoke unto them "The people with one accord gave heed unto the things which Phillip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies and that were lame, were healed, and there was great joy in that city."

When Paul and Barnabas were sent, both by the Spirit, pentecosts were everywhere in their wake. Who dares say it is not so now? Ah, friend, more and more I feel that your destiny depends upon my loyalty to God and my familiarity with his Word; and my

baptism by His Spirit. Pray for me that I may preach the truth as it is in Jesus, so present Him as your Saviour from sin and all its baneful effects, that ye shall seek Him out and receive His healing touch. A naturalist was at one time a witness to a conflict between a poison spider and an insect. He noticed that every time the insect was bitten it retreated at once to the leaf of a plant near by, and, settling down upon it, sucked it; was revived by the juices, and returned to the contest refreshed. After a bit this man took away the leaf just to see what the effect would be, and when the poor wounded thing came in search of it and could not find it, seeing that the poison's antidote was gone, it struggled feebly and died.

Who could read this report without being reminded of the fact that his fellows all about were being bitten and destroyed by the Adversary, and that Jesus, the Plant of Renown, is alone able to remove venom and renew our strength. Ah, that to-night God by His Holy Spirit would be pleased to use me to so preach Jesus that you should see in Him your salvation from the wound of the enemy; and betaking yourselves to Him to become more than victorious against this adversary of the soul.

XII.

Perfectionism: or, The Failure to Practice One's Preaching.

"All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not." Matthew 23:3.

PROF. E. H. Johnson's "The Highest Life," is not a work of first merit, because it deals with theological questions from the stanpoint of a metaphysician rather than that of a good student of the Word. And yet, in this little book he has called attention to quite a few of the present-day tendencies to teach doctrines which are not only beyond possible practice, but some of which have little biblical basis. He says, "A Century and a half ago the highest life was enthusiastically preached as a state of 'deliverance from all sin.' Freedom from outward offence and inward defilement was said to be quite within reach. Of course such a claim started a dispute; but for a full hundred years Sinless Perfection was what would be thought of, if entire sanctification was urged. Within the last fifty years other ways of thinking, on the part of those who have this matter at heart, have drawn to themselves more general notice. The elder notion has by no means been given up, but it no longer fills the public eye; and now at length, outside of what seem narrowing circles, little show is made by the once zealously presented idea of Sinless Perfection."

There are certain sections of the country where this doctrine still holds a multitude of advocates. In a little city in central Ohio, something more than a year ago, I saw, on the outskirts, the camp grounds of the "holiness" people; and, in numerous drives about the city, we discovered that the board fences, the barns and even the trees were placarded with Bible texts touching the idea emphasized in their annual assembly, that read after this manner, "Our old man is crucified with Him, that the body of sin might be destroyed." "That hence forth ye should not serve sin;" "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24); "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1); "I will sprinkle clean water upon you and ye shall be clean from all filthiness" (Ezek. 36:35); "He that committeth sin is of the Devil" (1 John 3:9); "We know that whosoever is born of God sinneth not," etc., etc. Afterwards at Cleveland, in a Bible Conference, I listened to an address by one of the leaders of this "holiness" camp. And, as he referred to the doctrines, he impressed his auditors with the idea that even though it may have passed somewhat from the public eye, it was none the less precious to its advocates, and they were none the less ardent in its declaration.

Dr. Johnson calls attention to the fact that the Methodist people have furnished the mighty multitude of the followers of this idea. He says one of its zealous advocates calls it "the great distinguishing doctrine of Methodism." But, we know full well that the majority of our Methodist brethren have always

opposed and repudiated the teaching. And yet, with the ardent "Brethren" those Methodists believing this way, urged upon every church and upon every audience, granting them a hearing, the beauty and necessity of sinless perfection. In Bloomington, Ill., I met a young women who had been brought up by Methodist parents, but having heard much of this peculiar teaching, finally professing faith, united with the Episcopal Church. She announced to me her reason for this proceedure, that she was afraid she could not live "a perfect life." I might say in passing, that she meant no reflection on Episcopalians, but did intend to voice her fears touching the attainments to which certain of her Methodist folks had called her.

In speaking to you concerning this subject I want to raise three questions.

First—What is Perfection?—Second—Who are the Perfect? Third—What are the Prospects?

WHAT IS PERFECTION?

It is more easy to discuss this subject from the negative than from the positive side; more easy to tell the things a man must avoid if he would be perfect, than it is to put forth catalogue of the virtues he must practice if he would be the same. And not only is this the more easy task, but I believe, would provide a more satisfactory discussion. Consequently I will speak to that side of the subject.

The man who would be perfect *must escape transgression.* The Bible says "sin is a transgression of the law." The transgressor therefore, is a sinner, and not a sinless saint. According to Jesus Christ, transgression may exist in thought or desire as surely as in the overt act. Read for yourselves what He has

to say in Matthew 5:21-28 In the rendition of the Revised Version of Proverbs 24:29, is this "The thought of the foolish is sin." James tells us in his epistle, 3:2, "If any man offend not in word the same is a perfect man." But I think we must understand by "word" here, not merely its expression but its entertainment. Who among us, therefore, whether he be churchman or worldling, acknowledged sinner or supposed saint, can say with the deluded young ruler, touching the commands of the Lord, "All these have I kept from my youth up." Aye, more, who of us can say, "I am now keeping them perfectly, being a transgressor in nothing." Look back over your life for this day and ask how you have behaved before God. Is it free from all transgression, little as well as large? There are many people, who, when they think of transgression at all, deem it a word to express the violation of some important sacred or civil law, such that society is both insulted and injured by the act. But are there not lesser transgressions known only to yourself and God, possibly to your most intimate friend, that are still to be reckoned as transgressions? You remember in "Gulliver's Travels" the giant awoke to find himself pinned to the ground with threads so small that they were invisible, and literally covered by enemies so tiny that no one of them could in himself prove a dangerous foe. And sometimes I think that those men who have made a splendid degree of progress in sanctification, are not yet rid of Lilliputian sins. But if we would be perfect, we must not sin in act, word or thought.

Again, perfection requires that *no failures characterize our conduct.* Did you ever think of the mean-

ing of Jesus' answer to the rich young ruler, "If thou wilt be perfect, go and sell all that thou hast and give to the poor." Your riches represent your abilities; the poverty stricken about you exist as opportunities for you! Have you filled up the measure of the perfect man? Now here was a man who had just said, touching the laws of God, "All these have I kept from my youth up," "what lack I yet?" But who, when he heard the proposition of Jesus, "went away sorrowful, for he had great possessions." Did you ever think of the parable of Dives and Lazarus—a rich man in torment, not because he had transgressed the Ten Commandments, but because he had failed to keep the eleventh, "Thou shalt love thy neighbor as thyself." Did you ever think of Jesus' description of the final judgment, as written into the latter part of the 25th chapter of Matthew, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels; For I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment."

I frankly confess that even when I know that I have not transgressed one of the Ten Commandments, in act or thought, I am still face to face with the fear, in fact, with the consciousness that I have not filled up

the full measure of my opportunities, and hence am not free from sin.

A. E. Barnes-Lawrence, in his volume, "Secrets of Sanctity," says, "In North America the Indians play a game in which a hoop is rolled before a line of expectant braves. Each poises his spear, and as the hoop passes tries to fling his weapon through the flying circle. He who fails is called in Indian dialect, "a sinner." In our case the mark is the glory of God. "He that misseth Me sinneth against his own soul." (Prov. 8:36). And he tells the story of a Christian man entertaining and advocating, "no transgression" views, and who on one occasion, was telling how for a considerable period of time he had not committed a sin. A Quaker present, said, "That is very high attainment. Dost thou think that thou art thankful enough to God?" "No indeed I am not" he replied. "Then friend, thou hast sinned," was the unanswerable retort. Ingratitude is surely an iniquity! As the Psalmist thought along this line he had occasion to say, "I have seen the end of all perfection."

And yet more, *the perfect man must not be guilty of acts attributable to ignorance.* The most of the acts of ignorance are iniquitous. That catechism which defines sin as "doing what I did not know to be wrong" gives a defective definition. Sin is sometimes doing what I didn't know to be wrong. In the Old Testament there was a special sacrifice appointed for those who had committed iniquity "unwittingly." In the New Testament Christ says, "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit

things worthy of stripes, shall be beaten with few stripes." His judgment is softened, but his sin is not altogether excused. Paul brings out the same idea in relating his experience in coming to Christ. He says, "I was a blasphemer and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Mark the word, "Mercy," not excusing these sins, though they were committed in ignorance. And if it be true that a man out of Christ is held to account for his acts of ignorance, is it not also true that the man "in Christ," who, through ignorance, sins, comes short of the holiness of God, short of that perfection which some have professed?

Paul, in his epistle to the Corinthians 4:4, says, "I know nothing against myself, yet am I not hereby justified." And if I could sit down to-night and take account of this day's conduct, to say of it all "I see no deficiency in it" that would in no wise guarantee the assertion that I had left the day without sin. With Solomon we are compelled to cry, "Who can say I have made my heart clean, I am pure from my sin?" (Prov. 20:9.)

But since there is a profession of perfection, I raise another question.

WHO ARE THE PERFECT?

Perhaps it will be admitted by the "holiness" people themselves that we do no injustice when we say that "*perfection is hardly to be looked for in those who disclaim it.*" This takes the overwhelming majority of the church members, at a single sweep. In all my acquaintance with Christians I have never yet known personally a dozen men who professed sinlessness. And I have never known intimately a single one who

insisted that he was without spot or stain. Paul, after speaking of the progress that he had made in Christ Jesus, says, "Not as though I had already attained, either were already perfect. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high-calling of God in Christ Jesus." The best people I have known; the most faithful, sweet, and saintly have with the Apostle, disclaimed being perfect. And since they know themselves better than others know them, it would be presumption indeed for another to profess holiness for them.

I have failed to find it *among those who declare it.* Profession is one thing; practice is another, and sometimes a very different thing. For instance, Rousseau was a long way from a saint. At one time he was a Protestant, at another a Romanist, and wound up in the rankest infidelity. After a life of crime and debauchery, in which, according to his autobiographer, he glorified, he wrote these words, "No man can come to the Throne of God and say 'I am a better man than Rousseau'," and the report of his last utterance is to this effect, 'Eternal Being, the soul that I am going to give thee back, is as pure as it was when it proceeded from Thee. Make it a partaker of Thy felicity.' "

It is only a few years ago that Tamil David preached in this city a doctrine of holiness that made some of us feel extremely our own short comings, and

Tamil himself afterwards illustrated that it is one thing to preach and another to practice. Mr. Moody had occasion for a remark which was common with him, "The nearer a man comes to being sinless, the less he says about it." And that were well, since John has written, "If we say that we have no sin, we deceive ourselves and the truth is not in us." (1 John 1:8).

Who then are the perfect?

According to the Scriptures there are none. Of course in making this assertion, I mean none on earth, living in the flesh. Has it never occurred to you that that was exactly what the Apostle meant to teach when he said of Jesus Christ "He was tempted in all points like as we are, yet without sin." It was His sinlessness that differentiated Him from His kind; it was His sinlessness that argued His Divinity. When He said to men "Let him that is without sin cast the first stone" the crowd went its way in shame, conscious of guilt. But when He put to them the question "Which of you convicteth Me of sin?" they stood in dumb silence, having nothing to answer. They knew that a great gulf was between Him and them,—namely—the gulf of their iniquities. The times upon which we have fallen are those that have revived in a measure the Gnostic's teaching of sinlessness. Our Christian Scientist friends are telling us there is no such thing as sin; that it is only an error of thinking; our materialistic scientists are telling us that it is a mere mental aberration, due probably to some physical infirmity; while not a few of the "so-called" orthodox, are arguing that it is only an evidence of partial failure in the great struggle for "higher life" that belongs

to the whole doctrine of evolution; until, as Mr. Gladstone said, a few years since, "They appear to have a very low estimate both of the quantity and the quality of sin; of its amount, spread like a deluge over the world; and of the subtlety, intensity, and virulence of its nature."

But, as for me, I am not taking my definitions from Christian Scientists; am not receiving my views of doctrine from materialistic scientists; nor yet, my theology from theoristic evolutionists. The Word of God, is the end of controversy, and it answers this question of who are the perfect,—the Old and New Testament agreeing in their testimony. David wrote, "There is none that doeth good; the Lord looked down from heaven to the children of men to see if there were any that did understand and seek God; they are all gone aside; they are altogether become filthy; there is none that doeth good, no not one." (Psalms 14:2-3).

And Paul, in his epistle to the Romans, affirmed, "For all have sinned and come short of the glory of God." While John carries the argument a step further, and makes sin a present experience and not a past mishap, insisting "If we say that we have no sin, we deceive ourselves." Do you know I don't feel so badly about this. If I could once meet a man who was a good, happy, healthy specimen of humanity, and see in him perfect holiness, I would certainly see in him inspiration, and ought to attempt to emmulate his example. But the kind that come around teaching holiness, have usually excited in me thankfulness that their number was no larger; and I have been tempted to say, as Charles Spurgeon did express himself, "I

have seen some very lean men who said that they were perfectly holy, and I could almost believe that they could not sin, for they were like old bits of leather; there did not appear to be anything in them that was capable of sinning. I met one of these 'perfect' brethren once, and he was just like a piece of sea-weed, there was no humanity in him. I like to see a trace of humanity somewhere or other about a man, and people in general like it, too; they get on better with a man who has some human nature in him. Human nature, in some respects, is an awful thing; but when the Lord Jesus Christ took it, and joined his own divine nature to it, He made a grand thing of it, and human nature is a noble thing when it is united to the Lord Jesus Christ. Those men who keep themselves to themselves, like hermits, and live a supposed sanctified life of self-absorption, are not likely to have any influence in the world, or to do good to their fellow creatures. You must love the people, and mix with them, if you are to be of service to them."

And so to my last question,

WHAT ARE THE PROSPECTS?

Perfection is the Christian's destiny. "Beloved it doth not yet appear what we shall be. But we know that when He shall appear, we shall be like Him." That is not alone the destiny of man, but that is the Divine purpose in the work of grace. The goal of God's work is nothing short of perfection. It is written of the ascended Christ, "He gave some apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith,

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In his epistle to Timothy Paul declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." (2 Tim. 3:17).

That is the ideal for which the saints are to struggle. What a good man ought to be is always ahead of what he is. We could do little else than count it a misfortune if we found ourselves having measured out life's ideal before we lived out half our days. A few years since at the Tippecanoe battle ground Methodist Camp Meeting, I heard a "holiness" teacher say. "When Christ comes upon a man who has attained unto sinless perfection, the Lord Himself is in a box as to what to further do for him." And I do not doubt it. That is to say, I don't doubt He would be surprised could he ever see that individual. And yet, beloved that is no sort of an excuse for our sitting down to compromise with our sins; for our saying "Since I am not perfect, I will cease the endeavor; for our affirming, If this is not within my present reach it is not within God's requirement." "Therefore, be *ye* also perfect," is God's call to the battle. And the man who is not putting the sins of yesterday under his feet today, is giving poor illustration of his saintship, and will be able to present poor excuse for not having won more victories over self and the Adversary. I have had dreams of a fruitful ministry, beyond present, probably possible attainment; and yet you would regard me an indolent if I made the failure to come up to the measure of my own best

imagination an excuse for settling down to little study, less of prayer, and poorer preaching. While I have condemned the professions of men because they have not made their practices to conform, I say frankly to-night, that there is one thing more to be feared by the Church of God than the doctrine of our "holiness brethren;" and that is the doctrine of our "unholiness brethren." The great danger of the church lies in another direction in what has been described as "an idle acquiescence in imperfection."

Oh, to be able to exercise the spirit of the Apostle and say always, "Though I have not apprehended, I press forward toward the mark of the prize of the high calling of God in Christ Jesus." "Progress" is the word; "conquest" is the inscription for your banners; "victory" is a proper battle cry. Perfection, and nothing short of it, is the goal of the saint of God, toward which he must ever be going on, or else be guilty.

This goal is the Gospel's appeal to the godless. When Christians say to the unconverted man, "Come with us and we will do thee good" they ought to mean what God meant when He called Abraham, saying, "I am the Almighty God, walk before me and be thou perfect."

Oh, it is a high life to which sinners are invited; it is a life of the most splendid attainments; it is a life of the most magnificent victories; it is a life of the most unspeakable rewards; it is a life of highest holiness; it is a life of unthinkable happiness; it is an eternal life in Christ Jesus. No man has gone so far in sin but God is calling him unto the same; and there is no man here this evening who might not, if

he would, at this Christmas season, accept once for all. This call is a personal one, and dedicating yourself now to God begin that upward march which shall end in complete character for you; and in eternal friendship with Christ and fellowship with God the Father.

During the Columbian Exposition in Chicago, the great crowd had gathered to hear Mr. Moody. At the close of his address he found a little boy standing at his side, and the officer who held his hand said, "This child is lost. Couldn't you announce it, and perhaps his father or some of his people will come for him." No sooner did Mr. Moody lift up the little one and make the statement, than a man with blanched face and excited eyes, was making his way to the platform. Speedily he outstretched his arms, and the crowd seeing them cheered and cheered again. And I have no doubt but a breathless company of glorified saints and angels in heaven, are looking down now upon this audience to see how many will fling themselves into the Father's arms at this Christmas season, and be counted among the saved ones; the sealed ones; the ones set to be saints.

Oh, that to-night you might join with Dr. Moule in saying:

Come in, oh come! the door stands open now;
I knew Thy voice—Lord Jesus, it was Thou;
The sun has set long since—the storms begin—
'Tis time for Thee, my Saviour, oh come in!

Come, even now. But think not here to find
A lodging, Lord, and converse to Thy mind;
The lamp burns low—the hearth is chill and pale,
Wet through the broken casement pours the gale.

Yet, welcome, and to-night; this doleful scene
Is e'en itself my cause to hail Thee in;

This dark confusion e'en at once demands
Thine own bright presence, Lord, and ordering hands.

I seek no more to alter things, or mend,
Before the coming of so great a Friend;
All were at best unseemly—and 'twere ill
Beyond all else to keep Thee waiting still.

Then, as Thou art, all holiness and bliss,
Come in, and see my chamber as it is;
I bid Thee welcome boldly, in the name
Of Thy great glory and my want and shame.

Come, not to find, but make, this troubled heart
A dwelling worthy of Thee as Thou art:
To chase the gloom, the terror, and the sin,
Come, all Thyself, yea come, Lord Jesus, in!

XIII.

Conservatism: or, Back to Our Bibles.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Galatians 1:6-9.

IN speaking to the subject of "Christian Science," some time since, we employed this same Scripture. It need not be imagined, however, its use this evening will result in the repetition of anything said on that occasion. The Word of God is unique in that no man is able to exhaust a single sentence of it in one sermon; in fact, it is doubtful if all the thought that ever has, or ever can be expended upon a single text, means the sounding of its remotest depths, the exploring of its greatest heights. A single sermon, therefore, could no more exhaust these words of the Epistle to the Galatians, than the taking out of a single pail of water, would empty Jacob's well. This Scripture arrays itself not alone against the Cult of Mrs. Eddy, but against the opinion of every man who departs from the Word of God to propagate a theory that professes an improvement upon what was said by "holy men of old, who spake as they were moved by the Holy Ghost."

It matters little whether these apostates from the Word of Scripture assume toward it an attitude friendly or hostile, the result is the same; and I confess as much sympathy with the skeptic who says, with one of the most famed, "Christ teaches this but I won't accept it on His authority," as I do with the man who poses as a preacher of the Gospel, but sets aside every fundamental of the faith "once delivered to the saints," and assigns in justification of his impious act, "I am a constructive critic."

Dr. Pressense said, of Renan, "He very skilfully undermines Christianity while profuse in its praise; he buries it in flowers. He comes to the tomb of the Saviour not to weep and worship like the women of the Gospel, but to stifle with perfumes and spices any lingering spark of life in the religion of Jesus. He does not deal a blow with a sharp sword; no, he embalms. But the result is the same as though he made a violent attack."

Commonlv the peaceful pastoral service and pulpit preaching give abundant opportunity to the ebullitions of my heart and the action of my mind; but this past week the spirit of polemics has had a prominent place in my sentiments. In reading certain articles by Dr. George B. Foster, of the Chicago University, put forth in defense of his recent proposition that "The autonomy of the believing subject excludes all external objective authority, be it church, or state, or Bible, or God," and in addition to these, the remarkable and self-complacent affirmation of our fellow citizen—Dr. Chaffee. "As to inspiration, I certainly did not set aside my own theory, which is a much broader one than the old theory of a miraculous and supernatural inspiration," I

thought it was time for those of us who still believe in the Word, to break the silence, and say to our people that such prophets of "another Gospel, which is not another" are few in our evangelical ministry, and there is little occasion why the plain, believing people should be alarmed lest the active pulpit is turning to the "perversion of the Gospel of Christ." While it would be easy to take up the few points feebly made, by these prophets of the so-called newer faith, such an object would scarcely be worthy a whole sermon; and I prefer, rather, to put before you somewhat fully, this subject of inspiration, in answer to three questions, namely "What is the Scripture?" "How is it Inspired?" "What Proof is there that the Canon is Closed?"

WHAT IS THE SCRIPTURE?

The answer to this question can never be adequately made by unaided man. If there be a revelation from heaven, worthy the employment of the term "revelation" at all, the Revealer Himself is alone familiar with its meaning, and His affirmations, and His only, are final.

I make bold, therefore, to say, *The Scripture is the product of an inspired pen.* The Revised Version, 2 Timothy 3:16, reads, "Every Scripture is inspired of God"; while Peter in his second epistle (1:2) writes, "Holy men of God, spake as they were moved by the Holy Ghost." But God did more than move the men who became mouth-pieces of His will; He moved the pen that made reports of these things. Of Moses it is said, "Moses wrote all the words of the Lord." Jesus declares, "of all the things written in the pro-

phets concerning the Son of Man, that they should be accomplished." Paul defends himself by saying, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14. While of that last book of the Bible, now set aside by so many Christian skeptics, Christ said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

There is no conservative man among us who claims that the Bible is a complete record of all the things said and done by the people to whom it makes reference; or of all the events that transpired in the period in which its personal history occurred. But we do claim for the record itself, that it was penned by an inspiration from God, and is therefore, without flaw or fault.

Dr. A. J. F. Behrends says of this literature, "It is prophetic, not photographic. It seizes upon the great outstanding facts in which the divine discipline of the race, and especially of the chosen people, is most clearly manifest, and by which the preparation for the advent of Jesus Christ is most signally illustrated. The Bible is written in a large way, not in the method of minute descriptive and chronological completeness." And yet, God willingly stands sponser for every sentence of Scripture.

It is the perfect revelation of the Divine will. "Eye hath not seen or ear heard, neither have entered

into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God." (1 Cor. 2:9-10). "By revelation he made known unto me the mystery * * which in the other days was not made known unto the sons of men, as it is now revealed unto us his holy apostles and prophets by the Spirit." These sentences would seem to apply particularly to the salvation proffered to the Gentiles, but a little further reading into the context will show that its purpose was also to make all men see "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." In other words, there is nothing in the good-will of our God, that has not found formal expression in what we call the Scriptures.

Dr. Lorimer has said, "There is no position we occupy, no relationship we sustain, no serious issue we have to meet, concerning which we may not, if we will, obtain the fullest information; neither is there any honest doubt, springing from a troubled conscience that has not its antidote in the affluent provisions of Divine grace. If you would know how to approach and honor your Creator; if you would realize the claims of Christ upon your faith and love; if you would learn how to fulfill your obligations as parent, child, citizen, or friend and if you would understand how to live and die triumphantly, you have but to consult the sacred volume, whose pages glow with simplest wisdom and with safest counsels."

That is what David meant when he said, "Thou through thy commandments hast made me wiser than mine enemies," * * * "I have more understanding

than all my teachers; for thy testimonies are my meditation. Through thy precepts I get understanding." * * * "Thy word is a lamp unto my feet and a light unto my path." * * * "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." * * * "The entrance of thy words giveth light."

The Scripture also provides an ideal prescription for each of man's needs. In this very fact their inspiration is proven. The charge that Jesus lodged against the free-thinkers of His time,—the Sadducees—was this, "Ye do err not knowing the Scriptures." The plain inference being, a knowledge of the Word would save you from the false philosophies of this life, and false faith touching the life to come. That is a significant affirmation of the Master, "Now ye are clean through the word that was spoken unto you." That is a wonderful declaration, "The words that I speak unto you, they are spirit and they are life." That is a mighty admission of the Apostle Peter, and one that the surging multitudes will yet make, "Lord to whom can we go, thou alone hast the words of eternal life."

The Bible is not set forth as a text book on biology; it lays no claim to being the chronology of the ages; it does not assume to speak on the details of science; it is certainly not a book of pure mathematics; but it is the great text book on human life. It does assume to set forth a perfect philosophy therein, including not only the interests of time but sweeps also into its embrace those of eternity. When Jesus said to his auditors, "Search the Scriptures, for in them ye think ye have eternal life," He was not taunting them, but

turning their attention rather to the only guide book sent down from God out of heaven, that men, reading it, might keep their bearings here, and find their way there. As John said of his first epistle, so it might be affirmed of the sixty-six books of this volume. "These things are written that ye might know that ye have eternal life, and that ye might believe on the Son of God."

How rich are its promises; how gracious its provisions; how perfectly they meet every demand of this present life, as surely as they promise all happiness for the life that is to come." You remember that Lew Wallace in "The Prince of India" makes Solomon's tomb a repository of such treasures that though this strange character wanders over the earth for hundreds and hundreds of years, he travels always like a king, and feels never any fear of want, since, when he needs to do so, he can return to this treasure house, and draw therefrom riches that astonish the world, and yet that scarcely reduce his store. Aye, these Scriptures are as Solomon's tomb to the souls of men. Draw on them as you will, as often as you can, be as prodigal of their provisions of grace as the child of God has a right, and yet, know no fear! Their resources are infinite, they will never fail!

HOW IS SCRIPTURE INSPIRED?

By the Holy Spirit of God. "Holy men spake as they were moved by the Holy Ghost." (2 Pet. 1:21). "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (2 Cor. 2:13). When the time comes that a man calls into question this theory of inspiration, the time is on when he ought to admit that the one he proposes is his

"own"; for, as Dr. D. W. Faunce says, "If the book is not supernaturally inspired, we must undertake to tread this labyrinth, pitied by others, and most of all pitying ourselves in our doubtful work. It will not be wise to assert very strongly any truth of religion; since the only basis is our own fallibility."

I never hear a man speaking of *his* theory of inpiration, without knowing perfectly well that if he follows it far it will break down at the point of self-contradition, for where is the man who believes and teaches to-day just what he taught ten years ago; and what sort of a standard of truth can you have when it depends upon that human knowledge touching which the Apostle wrote, "It passeth away?"

The editor of a Baptist paper said a while ago, "I find it easier to believe in two Harper's than in two Isaiahs." The style of Isaiah 40 may be quite different from the style of Isaiah 39, but the assertions of Harper are contrary in their parts; in one of his essays he says, "that the beginning of Genesis is probably history;" in another place he says, "these chapters contain neither history nor geography;" in one place he says "the writer of these chapters takes the stories common to all ancient nations;" and in another place, "the book is a compilation from written sources, not one of which goes back to the days of Solomon." And the editor remarks, "Our higher critics do not agree with each other, but that is no reason why one of them should get into a shindy with himself." The fact is, if I am able to understand the meaning of human speech, there is not one of them who can keep out of a shindy with himself, when once he has departed from that theory of inspiration which Peter wrote into his

epistles, which Paul affirmed to the Corinthians, and which Christ Himself adopted in His use of the Old Testament Scriptures.

Men were made the mediums of the Divine mind. God said to Moses, "Go, I will be with thy mouth and teach thee what thou shalt say." (Ex. 4:12). Touching the birth and naming of Jesus Christ, it is written, "Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet." Even Jesus Himself said, "I have not spoken of myself, but the Father, which sent me, He gave me commandment what I should say, and what I should speak." He meant, He must have meant, "in the flesh of my manhood, I don't pose as author of the Word, but as a medium of the Divine mind." What effrontery, then, for man or woman of this day, to claim to be the author of "Revelation!" Even after Jesus had ascended up on High, and from His place at the right hand of the Father, was ready to finish the revelation contained in this Book, His opening sentence was, "The Revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass." (Rev. 1:1).

Ah, it was a great honor that was put upon men that they should have been made such mediums! How gladly would the angels from heaven have come on this embassy; but how little part in it they were privileged! Almost every false religion in the world has put forth the claim of angelic visitation. But this Holy Word comes to us boldly announcing that God was pleased to make man the medium of its expression. That appeals to me as a new evidence of its inspiration. The atmosphere about us which is capable of receiving

and reflecting light, of taking on and giving off warmth, is the sun's medium in reaching the bodies of men. How wise the Divine appointments of making the very flesh in which we dwell, with which we are familiar, the medium through which we receive our light from above, and feel the warmth of the beating heart of God.

But though this Scripture is given by the Holy Spirit, and man is made the medium of His communication, *God, and God alone, is its author.* The text already quoted would put that past dispute. As the Son affirmed of Himself that He only spake what the Father gave Him, so all lesser prophets, who are true, tell the same. From Moses to John there is not a man of them that sets up any claim of originality, either for the thought or the language, contributed to make up the Word. I know that we have come upon a time when verbal inspiration is repudiated by possibly the majority of our best educators; a day when Dr. Broadus was almost alone among the great Greek scholars in his defense of this aforetime theory; a day when Gordon didn't find a friend in every Boston Evangel when he preached this view of inspiration; a day when Spurgeon proclaimed this, not in common with all of his brethren, but in combat of the theories of some of them.

Ever since the Seminary days, I have read, with avidity, the contributions to this subject; I have watched for some light upon it; and, before God, I affirm that I am not only willing but want to walk in every light that comes from above; and yet, I am more firmly convinced, this hour, than I have ever been in the twenty years of my public ministry, that

departure from this theory of inspiration—"God the author of thought, and speech, in Sacred Scripture"—has opened the sluice gates of skepticism. It is a little step, I grant you, to say that "God is the inspirer of the thought, but not of the words of Scripture." But, having taken that position it is not far to the next,—namely, that "the Writers of Scripture were suffered to fall into no error or mistake in things affecting religious doctrine, but they take their own way of recording facts even though some of the facts were not historically correct"; then how far is it from this position to another that is popular to-day,—namely, that "the main events of the Word are inspired, but that is all that can be claimed." It is a strange thing; nay, rather, it is a significant thing, that every man who gets on this down-grade regarding what God has said about His own Word, takes one of two positions,—namely, that of claiming a continuous inspiration, which makes prophets, of a kindred order with Paul, of the present-day preachers, thereby identifying inspiration with illumination; or else its utter repudiation,—a theory to be regarded obsolete. A while ago three of the noblest of the Methodists inquired into the occasion of decline in that hitherto progressive denomination, and assigned, among other reasons for its back-sliding, this: "Critics have attacked the Bible, denying its supernatural character and Divine authority," and this has taken "the power out of preaching." "The Bible loses its Divine authority, sin loses its sting, the law loses its sanction, and God's government is reduced to a few rules concerning aesthetics."

And yet, beloved, the signs are not unhealthy! A good share of the men who are making it their busi-

ness thus to undermine the Old Book, are learning the meaning of this morning's text, "If any man preach any other gospel unto you than that ye have received, let him be accursed," and the devout people of the churches, who have handled the Word of Life, are executing the judgment by silently setting the mighty majority of them aside. I believe that the entire devouter portion of the church of God, is headed to-day, Scriptureward; I believe that men, submitting themselves to the teachings of the Holy Spirit, whose office work it is to illuminate this Word, will come more and more to the conviction that "every Scripture is God-inspired," in thought and in speech, in sentiment and expression. The very unity of the Book itself will drive logical minds back to that opinion.

Arthur T. Pierson says, "You cannot look on that cathedral at Milan, whose first stone was laid March 15, 1386, and which, after these five centuries, is yet incomplete, without instinctively knowing that it must have been the product of one mind, however many workmen may have helped to rear its marble walls and pinnacles. Its unity of design cannot be the result of accident." No, the workmen were not the architects. Every stone was shaped and polished to fit its place in the plan. And so of the Bible—that cathedral of the ages! Whoever the workmen were, the Architect was God! Finally:

WHAT PROOF THAT THE CANON IS CLOSED?

In history; in human experience; in the Holy Word.

In history. The Bible has been a competitor for centuries on centuries, not alone against the great

books of the East, but against those, who, in our day, have styled themselves inspired. Yet, I make bold to say that the most of its competitors are dead and buried, and if the past prognosticates anything for those to come, a like destiny awaits the present generation of pseudo-prophets.

I said a while ago that there was not a man who had left the theory that "the Word was given to us directly from God, and was supernatural in its inspiration," who could keep out of a shindy with himself, and I want to give you another illustration of it. Dr. R. F. Horton is a brilliant writer, and an eloquent speaker. In 1893 he was invited to deliver the Yale lectures on "Preaching." In the course of the series this higher critic took occasion to say two things, and I want to see you reconcile them. The first,—"All the great poets from Homer and Hesiod down to Browning and Walt Whitman utter, in the stress of their poetic afflatus, truths and feelings which we can only explain by attributing them to God Himself. * * * Goethe as a man seems more Hellenic than Christian, but Goethe as a poet said things which we can only gratefully acknowledge came from God." Three days after he was speaking to the same class on "The Preacher's Personality" and urging the necessity of purity of life, in order to receive a word from God; and this is what he said, "I have certainly spoken in vain unless you are prepared to admit that while God may undoubtedly speak to men in many ways, and without any human intervention at all, He will not, even if He could, use evil men to be the ministers of His Word." Is it possible that Dr. Horton had not read Goethe's works; is it conceivable that this higher

critic was not familiar with Goethe's manner of life; and even if you admit that God makes a revelation to good men, but never gave anything to Goethe, where is the man through whom He has spoken anything that can be regarded a needful addenda to the Scriptures,—compiled now almost two thousand years ago? Bunyan's "Pilgrim's Progress" comes as near being worthy to be bound between the same lids with Moses and the prophets and the Apostles, as anything ever written; and yet, if any man dare do it, that good Baptist would turn in his grave to cry out against the impiety, and speak afresh, what he so eloquently declared when living, that all that he had written were, at the best, but feeble illustrations of the more illuminating truths of God's Word.

I, for one, have never feared false Christs', knowing full well that when their character came into competition with that of Jesus of Nazareth, they would there meet their shame. I tell you this evening that I fear nothing from the present prattle about continuous inspiration. When some man has given us a Decalogue that out-ranks that written in Exodus; a Book of Psalms that shall render obsolete David's; a Gospel that shall compare favorably with John's, I will begin to believe in "present-day inspiration." But you will believe me when I say, I expect to die without being granted that privilege.

Experience argues that the Canon is closed; that two thousand years ago John wrote the last word. Men have gone through every form of feeling they will ever know, and this Book has met them at every point of possible human experience, and proves itself so adequate that Christians feel the uselessness of further revelation.

The hydrographic office of the United States prepares and puts into the hands of sea pilots what is called a chart, as often as once a month. This chart prophesies the weather conditions, describes the various currents, locates the danger points, and suggests the possible storm tracks, etc., etc. Pilots have found it wonderfully perfect; and yet, at times, even this is not sufficient to save them from wreck. But here is a chart to which no other features need be added! That men on the high seas of life have failed, comes solely from the consequence of not having studied it, and conformed their course according to its clean line?

And if the past has proven that this Book meets every demand of life, from the hour when the first cry is heard in the natal chamber, to the day when you shall be in the presence of the eternal Glory, what need of a Post Script?

God affirms! "I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Dr. Behrends, in the little volume before referred to, says, "It is represented as the fixed and immovable center of Divine truth, 'forever settled in heaven' It provides the basis of an infallible certainty; just as the sun, by its invisible, but constant and efficient, energy, secures the stability of the planetary system. Such a basis there must be somewhere, if our religious convictions and hopes are to be anything more than the creations of individual and diseased fancy; and it would seem as if we must choose between an infallible consciousness, an infallible church, and an infallible

LIBRARY
P. K. C. K.
BAPTIST SEMINARY

book. The first gives us rationalism or mysticism, in which every man is regarded as either hopelessly ignorant, or virtually omniscient; the second gives us traditionalism or Romanism, in which we believe, upon the authority of the church, and of its constituted officers, whose duty it is to define the faith, and to save our souls; the third is the platform of evangelical Protestantism, which exalts the Bible above the individual and the church, confessing it to be the sole and sufficient authority for man's religious faith and conduct." "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

XIV.

Dogmatism: or, A Plea for Positive Preaching.

"And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine. For He taught them as One having authority; and not as the Scribes." Matthew 7:28-29.

I SHOULD feel that this series of sermons on Vagaries and Verities was not complete without the presentation of this evening's subject: "Dogmatism or a Plea for Positive Preaching." There is a grave question associated with every schism from the truth, namely,—the question of responsibility. In a sense, every man is, and will be held, responsible for the faith which is in him; but with equal certainty, men set of God to minister in His Word, will be called to account for the opinions that obtain with the people to whom they have preached by tongue or pen.

The first thing that impresses a reader of this evening's text is the contrast between the teaching of Jesus and that of the Scribes,—the former being with authority; while the latter were uttering uncertain sounds. The result, in each instance, was exactly what ought to be expected from the natural law in the spiritual world. The followers of the Scribes were traditionalists and skeptics; while the attentive auditors of Jesus became established believers. It is vain for our modern ministry to expect to see changed the sure law "Whatsoever a man soweth that shall he also

reap." The so-called liberal thinking of this hour is largely attributable to the uncertain theology of the present pulpit; and if we are not to drift utterly from the faith of the fathers, including prophets and apostles, and even the Son of Man himself, it is time we returned to His methods of teaching. The interrogation point has played too conspicuous a part in the pulpit. The result—an interrogation point in every pew. Dogmatism has been too long repudiated, and the very term too much maligned. Joseph Parker says of this term, "dogmatism," "It is an innocent word. Turn it into Greek, turn it into Latin, beat it into English, it is still an honest, a pure word, in itself; but it has been made such bad use of that I do not wonder that people avoid it. I do not suppose that you would be very fond of using a rope in which somebody has been hung. This word dogmatic is, therefore, a word which has, in some relations, a bad or an unwelcome meaning. * * * So is the word Catholic a simple and beautiful word, but it has been tied up in such wrong relations that, like a rope which has hanged somebody, we feel as if it might hang us too if we did not take care of it. So have words been debased, prostituted, defiled; so that I do not wonder at many persons looking askance upon those words, and avoiding dogmatic teaching."

But it is not an unusual experience, after having misunderstood, misrepresented, and rejected a friend, to be compelled,—seeing your need of him,—to call for him again; and I believe the revival of interest in the "doctrine" of Jesus will more and more make that demand upon the church and her ministry. What else is the meaning of this text? From time im-

memorial Jesus of Nazareth has been held before the minister as the solitary model; if that be so we must study to see what was the matter, manner and message of this matchless Son of God.

According to our text:

THE MATTER WAS DOCTRINAL.

He discussed the fundamentals. The sermon on the Mount illustrates this statement. The beatitudes are big with the greater doctrines of the Word; His address to the saints, calling them "the salt of the earth and the light of the world" is nothing else than a discourse on the province of the church. The same fifth chapter introduces "the Kingdom of Heaven;" discusses a number of subjects involved in the Ten Commandments of the Old Testament; while the sixth, clearly shows the difference between the merely professional saint and the approved soul. If one gives himself to a wider research through the words of Jesus he will discover that He taught the doctrine of monotheism; (John 4:24); that He spake concerning the fallen condition of man (Luke 19:10); while the way of salvation was never more clearly expressed than by His lips (John 3:16). The doctrine of grace in regeneration He exploited in the first verses of the third chapter of John; Repentance and Faith were the popular themes in His addresses. (Mark 1:15; John 8:30.) This same Jesus who prescribed our ordinances—baptism and communion—determined the purpose of our Christian Sabbath (Mark 2:27); settled forever the relation of the church and civil government (Matt. 22:21); while speaking very fully of judgment over-past and judgments to come. If one think that these sayings of Jesus, which entered so con-

spicuously into the creeds of a century ago, are now giving place to the greater subjects of "the Father," "the Spirit," "the Kingdom," "the Church," etc., be it understood that Jesus discussed these also, every one. There are those who have been saying that doctrine had no place in the reputed words of Jesus; that Paul, Peter, James and John, by their epistles, gave it first prominence. But surely such have read the four Gospels poorly. The single discourse, to the lone auditor Nicodemus, involves the most fundamental doctrines of our religion; and the minister who proposes to preach, but declares his purpose to give doctrine no place in the pulpit, parts company with Model and Master.

Christ formulated no theological system. That statement may sound strangely to the Seminary graduate. When one remembers the important place assigned to systematic theology in the student days; the stress of study, the strain of memory, to commit first and keep in order afterward the good old Doctor's arrangement of doctrine, he might expect to see a model of this method in the Master's teaching. But, as another has said, "No amount of research will bring to light in the Gospels anything corresponding to the Institutes of Calvin or the Lectures of Leonard Wood."

I recall an incident once narrated in Dr. Broadus' class in homilectics: A man who must have been some fifty years of age, had submitted to the Doctor a sermon for criticism. The great teacher had somewhat torn it to pieces, and had severely condemned this plain preacher's plan, as at once too extensive for a single discourse, and too entirely devoted to doctrine.

When the unlettered fellow replied to what Dr. Broadus had said, he uttered this remark: "You should have seen my first sermon! It had seventeen heads; began with the fall of man, and finished with the final judgment." Jesus did not so present truth! With Him, doctrine and practice were so essentially one, being only the root and branches of the same trees, that He never thought to separate them; instead, He set them out in God's world to bring forth their fruit, knowing, as James afterward taught, that to separate them would be to prepare them for burial.

Dr. Gordon, in an address delivered at Plymouth, on Forefathers' Day, said: "It is the fashion nowadays to admire the Puritan and decry Puritanism. But it was the doctrine that made the man, and not the man the doctrine. Iron in the thinker's brain is just as needful, if he is to grasp and master the dark problems of the universe, as iron in the blacksmith's blood is needful if he is to weld and mould the iron bar which he holds in his hand. And our Puritan fathers had the iron from the hills of eternal truth so wrought into their blood that they have sent down a current of stalwart convictions which a score of generations have not outgrown. May this be the lesson which we gain from our visit to this New England shrine to-day—that fidelity to God is the surest way of fidelity to man. The truest humanity is that which is born of the truest divinity. And therefore, if we would realize the prayer of George Fox, the Quaker—of being 'baptized into a sense of all conditions'—let us know that we must be baptized into God's truth as well as into God's love."

It is reputed of the Nautilus that he lives near the

mouth of his shell and is constantly building additional rooms of the purest mother of pearl; and yet, in his new creations he never loses his connection with his foundation work. If this is so, he ought to stand as a good illustration of the Christian life which begins its existence by apprehending some of the essential doctrines of the Word of God; but builds on and on, by the good works of a regenerate heart; and so combines these two in a single life that they cannot be separated the one from the other. Hence the words of James: "Show me thy faith apart from thy works, and I, by my works, will show thee my faith."

To speak of a second characteristic of Jesus' preaching, the text warrants our saying—

THE MANNER WAS DOGMATIC.

He did not fear to affirm. "I say unto you" was His favorite introduction, when about to declare doctrines. The most that Moses would say was: "Thus saith the Lord." Elijah, Isaiah, Jeremiah, Ezekiel and others declared their doctrines to come from the same source; but Jesus was separate in this, that He said, "I say unto you." He never sets up a series of opinions and then tells His followers to take their choice. He never announces diametrical theories to admit that He knows not which horn of the dilemma to select. He asserts Himself! As Hugh Price Hughes said: "He no more labored to prove 'I am the Light of the world' than the sun labors to prove that it is the light of the physical world." It was "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But *I say unto you,* 'Love your enemies; bless them that curse you. Do good to them that hate you; and pray for them which despitefully

use you and persecute you, that ye may be the children of your Father which is in heaven." When Peter wanted to know how oft he should forgive his offending brother, Jesus answered: "I say * * * until seventy times seven," etc. There could be no Congress of Religions with Jesus Christ in the midst. His language is not comparative, it is absolute; and His claims are superlative. There is a sense in which the ministry must imitate Him in this also. Not that the plain, uninspired preacher is a sufficient source of wisdom; not that the disciple of Christ is to presume on exercising the Divine One's prerogatives. But his appeal to "thus saith the Lord" should bring an end to controversy. R. F. Horton says: "The wise men of the East came to his cradle; and the wise men of the West started from His Cross." And it was the life lived between these memorials; it was the truth taught by the child of the first and the martyr of the last, that makes an end to controversy. Not by declaring dogmatically; but by teaching divinely, "Never Man spake like this Man."

He despised established opinions. What the Scribes said, settled nothing with Him. The Pharisees opinion was not even consulted. With a few sentences, He overturned all their teachings touching God, showing that His love was not limited to Israel, but larger than a lost world. Their ideas of giving also, He held to ridicule; and their traditions; touching the Sabbath, He showed to be at once unwarranted by the Word, and unwise. All they had said touching the Kingdom to come, He repudiated. One cannot read The Christ without consenting with Henry Van Dyke: "He did not make a long catena

of quotations from learned sources; He was not a commentator on truths already revealed; He was a revealer of new truth, His teaching was not the exposition, it was the text; He gave out His doctrine from the depths of His own consciousness as a flower breaths perfume, fresh, pure original and convincing." And it made no sort of difference to Him whether men received or raged. Here, surely, is a lesson much needed by modern ministers, and equally essential to the success of present-day Christianity. The times upon which we have fallen know too many so-called teachers and supposed leaders of thought, who ask after the public taste with greater solicitude than after truth. The result is new creeds that adapt the Scriptures, and adopt society. It is a season when heroism in the realm of the Church has its opportunity; a day when one's heart can bleed for believing and teaching the Bible, as two centuries ago, one's body burned for the same. But the product—truth preached—is worth the price of personal sacrifice.

James Russell Lowell, in that marvelous poem, "The Present Crisis," did more than discuss the subject to which he specially directed thought, when he wrote:

"Then to side with truth is noble when we share her wretched crust,
E're her cause bring fame and profit and 'tis prosperous to be just.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.
Count me o'er earth's chosen heroes; they were souls that stood alone,
While the men they agonized for, hurled the contumelious stone;

Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design."

"It is written" was His one appeal. When He was tempted of the Devil, He answered, "It is written;" when men objected to His miracles He answered: "It is written;" when accused of blasphemy, He answered, "It is written;" when betrayed by Judas, He answered: "It is written;" when raised from the dead, He affirmed: "It is written." When He defined God; when He exploited sin; when He declared the way of salvation, He went back to the Old Testament for His defense, saying: "It is written." M. Edmund Scherer, tho' a rationalist, was keen enough to see and to say: "Religions that have vital force and influence are positive religions; that is religions which have a Church, and particular rites and dogmas. What are these dogmas? Taken in their intimate meaning, they are the solutions of the great problems which have ever disquieted the mind of man—the origin of the world, and of evil: the expiation; the future of humanity. * * * It is impossible for a positive religion to have any other origin than a revelation." It was upon that revelation that Jesus rested everything. He introduced, without apology, proofs from the Word. Who then shall depart from His example, and yet continue to preach? It is in vain to accept the conclusions of men who call the inspiration of the Scriptures into question, and yet attempt to go on in Christ's name. It is worse than unwisdom, it is wickedness, to compromise with every critic, and call the result Christ-

like. The author of "The Argument for Christianity" quotes the speaker who said, "England has so fed upon the pap of compromise as to be unable any longer to conceive a muscular resolution." And adds, "It may so fall out that the disciples of our Lord, in their desire to avoid contention, and in their good natured tolerance of deadly heresies, may become traffickers and bargainers in holy things, and soon cease to have sufficient iron in their conscience to vigorously resist the encroachments of even an undisguised enemy."

Beloved, the time has come when pastors and churches must make choice, either returning to "thus saith the Lord" on the one side, and so instruct their people that they will stand, "not being carried about with every wind of doctrine;" or else, dispensing with "sound doctrine," go on making their contributions to the Cults of Theosophy, Spiritualism, Christian Science, Millennial-Dawnism, and the Lord, only, knows what more—a contribution to the accumulating forces of the coming anti-Christ.

Going back to our text again, let us see the last truth, touching the teaching of Jesus, to which we now call attention.

THE MESSAGE WAS DICTATORIAL.

Commands characterized His preaching. His calls to service were expressed in the single word "Come;" and His commission required fewer letters —"Go." These words are no less potent now! The preacher, appealing to the authority of the New Testament report of the Master's language, may properly employ them. The Centurion who besought Jesus for his servant's health, seems to have under-

stood the Divine authority of the Son of Man; for, when Jesus said, "I will come and heal him," the Centurion answered and said "Lord I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, and say to this man: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this—and he doeth it." In that speech he conceded Christ's right to command. It is a concession that must be made by the church though it send her to the ends of the earth, put her in the place of persecution, and call her to exceeding sacrifice.

His message holds men also to strict account. He likens the one who hears his sayings and does them not, to "a foolish man which built his house upon the sand." To be indifferent to the words of Jesus, or to resist their authority, is to fall into judgment; and the judgment is not so much that of the Judge as it is the judgment of spoken truth. You remember Jesus' statement: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:47-48).

And the reason that Christ assigned for this statement gives occasion for our last remark touching the dictatorial language of Christ's message.

He lays claim to Divine authority. On one occasion He said: "I am the Truth;" and again, as if to impress people with the fact that He was one with

the Father, He said: "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49-50).

It is said that there is a cartoon designed for the French Pantheon, called the "Staircase of Voltaire." The representation assigns Voltaire a place at the top of this staircase, while the many philosophers of the age are set forth as either ascending to his presence, or descending therefrom. The purpose of the cartoon seems to be to present the fact that Voltaire was the great teacher of his age; and that only as men went to him to have their opinions corrected, their minds filled with instruction, were they fitted to descend into the midst of the masses and teach what they had thus learned. It seems little short of sacrilege to give to this bigoted unbeliever such exalted position, and, even by suggestion, to set him up as the teacher of teachers. That position belongs not even to the noblest man; it is the eminence assigned of God to His Son Jesus Christ; and "beside Him there is none else."

Certain sects of this hour give themselves much to the discussion of the sources of authority: some saying that we must attend to the voices of the "universal Christian consciousness"—whatever that may mean; a multitude declare that we must listen to what "the Church" has to say in the formulating of her creeds, and in the expression of her opinions. But when I look into my Bible I find that God expects us to give audience to only one voice—"This

is my beloved Son in whom I am well-pleased: Hear ye Him." And so profoundly am I convinced that obedience to this injunction will bring the Christian and the Church out of the philosophical fogs that have recently clouded the vision of so many, into the perfect day of all Bible doctrine, that I can join most heartily with the poet in saying:

Hushed be the noise and the strife of the schools,
  Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools;
  Let the Son of Man teach!

Who has the key to the Future but He?
  Who can unravel the knots of the skein?
We have groaned and have travailed and sought to be free:
  We have travailed in vain.

Bewildered, dejected, and prone to despair,
  To Him as at first do we turn and beseech:
"Our ears are all open! Give heed to our prayer!
  O Son of Man, teach!"

DATE DUE

GAYLORD

PRINTED IN U.S.A.

252.06
R573

Riley, William Bell.
Vagaries and verities.

10156